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THE WORKS

OF

ARCHBISHOP LAUD.

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

THE

WORKS

OF THE

MOST REVEREND FATHER IN GOD,

WILLIAM LAUD, D.D.

SOMETIME LORD ARCHBISHOP OF CANTERBURY.

VOL. VI.—PART II.

LETTERS.—NOTES ON BELLARMINE.

OXFORD:

JOHN HENRY PARKER.

M DCCC LVII.

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LETTER LV.

TO MONS. DE VIC.

[MS. Harl. 7000, last letter in vol.]

S. in Christo.

WORTHY SIR,—I received lately letters from you out of France, and with them others enclosed from Peter Moulin[u], for conveyance whereof I heartily thank you. I likewise received three sheets of the new Bible, which is now there under the press[v]. I have heard heretofore very much of that work, but never saw anything of it till you sent me these sheets. That nation may brag of the work in many respects, for so many various and difficult characters of the Eastern languages did I never see together before; and it is a great and very chargeable work for an advocate or a greater man to undertake single. It is great pity that they are enforced to make use of a Jew for the correction of the Hebrew, for howsoever he be converted, (and I pray God he be heartily,) yet so few of the late converts have been hearty, that he must needs be himself, and expose the work also, liable to suspicion. I thank you heartily for this advertisement, and so wishing your employment there happy both to the state and yourself, I leave you to the grace of God, and rest

Your very loving Friend,

W. CANT.

Lambeth, Decemb. 9, st. vet. 1633.

To my much honoured Friend,
Mr. de Vic, his Majesty's Agent
in France, at Paris.

LETTER LVI.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 15.]

S. in Christo.

MAY IT PLEASE YOUR LORDSHIP,—Mr. Secretary delivered your Lordship's letters to me, and in them a petition to his

[u] [Professor of Divinity at Sedan, and a celebrated controversialist. King James gave him a stall in Canterbury Cathedral. See his Life in 'Batesii Vitæ.']

[v] [This was the Parisian Polyglott, edited by Le Jay, who was ruined by the expense.]

Majesty. Truly, my Lord, I did not a little wonder (considering what answer I was commanded to give your Lordship's former letters) that you would choose me out to this service; yet, since you would needs put this office upon me, I resolved rather to venture upon it, than to give cause to think I was disaffected to yourself, or your peace. And how formidable I have been represented to your Lordship (to use your own word) you best know; but what I am to you or others, that, I think, I should know best. This I am sure of, I judge not your Lordship in anything by the false representations of other men, and shall thank you for the like measure.

Having received your petition, I sought the first and best opportunity I could get to present it to his Majesty, and all that I got by it for myself was a smart chiding; his Majesty telling me, he thought he had forewarned me enough of this error, and that he had distinguished clearly enough to me between a Churchman and a Church cause when I moved it first. But when I had gotten leave to read it to him, his Majesty was pleased to say he would consider of it; and that was all the answer I could get.

For Sir John Lambe, I think he is of as ancient acquaintance with your Lordship, as with me; if he have done anything unworthy either of himself or you, let him bear his own burden. I did never joy in the differences that are fallen out between you, and am sorry for some occurrences that have happened[w]. Since this is all the account I am able to give your Lordship either of your letters or your petition, so I leave you to the grace of God, and rest

Your Lordship's loving Friend and Brother.

Lambeth, Decemb. 11, 1633.

Endorsed: 'Decemb. 11, 1633. The copy of my letter to the Lord Bishop of Lincoln.'

[w] [Lambe was early in life patronized by Bp. Williams. He, and his son-in-law Sibthorp, were the witnesses against the Bishop, on the charge of revealing the King's secrets. (See Hacket's Life of Williams, par. i. p. 37, par. ii. p. 80.)]

LETTER LVII.

TO DR. RICHARD ASTLEY, WARDEN OF ALL SOULS.

[Tanner MSS. vol. cccxl. fol. 115 a[x].]

S. in Christo.

SIR,—I thank you and that whole society very heartily for the respective letters which you writ unto me by two of the Fellows. I gave them hearing so soon as they came to me, and I think I do now understand the business concerning your surplusage, and the division of it; and how it arises, as well from the means your Founder left you, as from the Statute of Provision[y]. And for this present year I am content to take no more from your dividend than to make your Tower-stock £1,000, which, if the Fellows inform me right, is £900 already. For the rest which you desire for the years to come, I do not yet like for the present to pitch upon a certain medium, because the occasions of the College are, or may be, both greater and more various than your dividend. And further, I like not to make a certain rule for a business of which I have had so little experience as I have of this; and I had rather not make such a rule, than, by after-occasions, be forced to break it. Yet this I shall do for the College; I shall not every year cause two of the Fellows to take such a dirty journey as these two have done, nor put the College to any needless charge. But this I shall expect, that every year, after the audit ended, you give me an account, by letter, what the Tower-stock is, and what the surplusage of that year; and then I will return you an answer what I think fit for the Dead College, and what for the Living: Always provided, that my late predecessor's orders stand in force still, and that I may have two of the Fellows come up to me to give me further account by word of mouth in all such years, and upon all such occasions as I shall think fit to call upon them.

And now, since I have dealt thus freely, and with such an

[x] [Marginal notes are added by Archbishop Sancroft, and the text is corrected in his hand.]

[y] [This is the Act xviii. Eliz. cap. vi. which provides that upon leases made by Colleges, a third part of the rent shall be reserved in corn.]

open hand to the Company, I must desire you, Mr. Warden, to let them know that I shall take it very ill if the Fellows do not every way conform themselves to honour their Founder, by obeying his Statutes, and conforming themselves to that which will be most beneficial for them. It is not long since I have heard of two complaints against the Fellows, or rather against the government; and I hope you, and they together, will mend both. The one is, that the scholar-like exercises required by statute are not duly kept: and the other, that the Fellows, divers of them, are too chargeable in their clothes, and follow the fashions too much. I hope the fault in these kinds is not so great as it is made to me, but the greater it is, the fitter to be amended, and I shall expect it be.

This enclosed petition was delivered me not an hour before the Fellows came to me.

I shall not ask you to do anything against either the Statutes or good orders of the College; but with preservation of them, pray do as much as you can for the youth. So, wishing all honour and happiness to that foundation, I leave you to the grace of God, and rest

Your very loving Friend,

W. CANT.

Lambeth, Dec. 20, 1633.

LETTER LVIII.

TO ADAM BALLANDEN, BISHOP OF DUNBLANE[z].

[Baillie's Letters and Journals, Appendix, No. II. Art. iv. p. 431. Edinb. 1841[a].]

S. in Christo.

MY VERY GOOD LORD,—You are very much beholding to my Lord Sterling; and, for myself, I did you the very best

[z] [This prelate is also called 'Ballantyne,' and 'Bannatyn.' He was translated to Aberdeen on the death of Bishop Patrick Forbes.]

[a] [The original of this letter is in Wodrow MSS. Fol. vol. lxvi. Numb. 13. It is mentioned in Prynne's Hidden Works, p. 149. Mr. Laing, the learned editor of Baillie's Journals, has prefixed to these letters of Laud 'An Account of Papers intercepted betwixt Archbishop Laud and the Scots Bishops,' from a contemporary MS. in his possession.]

service I could, and am glad your troublesome suits are at an end. I hope that which the King hath now done will preserve you against your pressing necessities, through which I pray God send you a good passage. But for Westminster foes, they did very much wrong you, whoever they [were], that made those relations to you of great sum; for my former [letters told] the truth to you.

Concerning your preferme[nt, until any better] place falls, I can promise nothing; but I assure [you, his Majesty] hath a very good opinion both of you and your service; and therefore I [cannot] doubt but that he will take you and your estate into his consideration. At this time you have given his Majesty good content, and he expects that you continue in that course; and let him still receive a note who they be that conform, and who not; for I see his Majesty is resolved to go constantly on, and therefore you must not fail.

I have considered how much reason you speak concerning the poor singing men, and have received their petition, which you sent enclosed. I must needs say their case deserves a great deal of commiseration; and the very first time I got access to his Majesty, after the receipt of your letters, I acquainted him with their necessities, and he, like a gracious and a good Prince, was very much moved with it, and commanded me to deliver their petition to my Lord Sterling, that some course might be taken for them; and this, God willing, I will do so soon as ever I can meet with that Lord, which I hope will be this day, and so soon as I can drive it to any good issue you shall hear from me. So, in haste, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, Jan. 14, 1633.

To the Right Reverend Father in God,
my very good Lord and Brother
the Lord Bishop of Dunblane, at
Edenburrow, These.

Endorsed: 'Anent his encouragement,
and anent non-communicants.'

LETTER LIX.

TO HIS MAJESTY'S PRINTERS.

[Wilkins' Conc. tom. iv. p. 485 [b].]

S. in Christo.

After my hearty commendations, &c.

These are to let you know, that his Majesty takes special care of furnishing of a Greek press, that such of his subjects as are learned in that language may have means to set forth such manuscripts as are in his Majesty's library, or in either of his Universities; a thing greatly tending to the honour of the kingdom, and the good of the Church. And because you have been faulty in the English print with which you are trusted [c], his Majesty is resolved your fine shall be converted to buy matrices and letters, &c., for the Greek. And further, because the patent which you hold under him by his gracious favour is a thing of great profit to you, he expects that you, and all that succeed you in the enjoying of that or the like patent for the press, shall at your own and your successors' proper costs and charges print, or cause to be printed, one volume every year, of what bigness soever it be, in Greek, or Greek and Latin, if the Reverend Father in God, Augustin, Lord Bishop of Peterborough, or Mr. Patrick Young, his Majesty's Library-keeper, or any other of his Majesty's learned subjects, provide it and make it ready for the press; as you will see more particularly and at large by his Majesty's letters themselves directed unto me; which here follow in these words:—

"Most Reverend Father in God, right trusty and right entirely beloved Counsellor, we greet you well. Whereas our servant, Patrick Young, Keeper of our Library, hath lately, with great industry and care, published in print an Epistle of Clemens Romanus in Greek and Latin [d], which was never printed before,

[b] [This letter is taken by Wilkins from Reg. Laud, fol. 195 b. It is also printed by Archdeacon Todd, in the Transactions of the Royal Society of Literature, vol. ii. pp. 210-212, from Lambeth MSS. No. 943, pp. 299 seq.]

[c] [In omitting the word 'not' in the nth Commandment.]

[d] [This was the first edition of the Epistles of Clemens Romanus. The Preface gives an account of the Alex. MS., at the end of which these epistles were found written in the same hand. The Alex. MS., it is well known, is now in the British Museum.]

and hath done this to the benefit of the Church and our great honour, the manuscript by which he printed it being in our library; and whereas we further understand, that the Right Reverend Father in God, Augustin, now Bishop of Peterborough [e], and our said servant, Patrick Young [f], are resolved to make ready for the press one or more Greek copies every year, by such manuscripts as are either in our library, or in the libraries of our Universities of Oxford and Cambridge, or elsewhere, if there were Greek letters, matrices, and money ready for the work; which pains of theirs will tend to the great honour of ourself, this Church, and nation: We have thought good to give them all possible encouragement herein, and do therefore, first, require you, that the fine lately imposed by our High Commissioners upon Robert Barker and Martin Lucas for base and corrupt printing of the Bible, being the sum of three hundred pounds, be converted to the present buying of such and so many Greek letters and matrices, as shall be by you thought fit for this great and honourable work. And our further will and pleasure is, that the said Robert Barker and Martin Lucas, our patentees for printing which either now are, [or] shall hereafter succeed them, being great gainers by that patent which they hold under us, shall, at their own proper costs and charges of ink, paper, and workmanship, print, or cause to be printed in Greek, or Greek and Latin, one such volume in a year, be it bigger or less, as the Right Rev. Father aforesaid, or our servant Patrick Young, or any other of our learned subjects, shall provide and make ready for the press; and shall print such a number of each copy as yourself or your successors for the time being shall think fit. And all this they shall perform whether the said copies be to be printed in London, Oxford, or Cambridge, which shall be left free to their judgments and desire, whose pains prepare the copy or copies for the press. And last of all, our further will and pleasure is, that the aforesaid patentees do, without delay, procure such and so many matrices and letters as aforesaid, that no hindrance be put upon the work; and that they be at the charge of printing in the meantime with such letters as are already in the kingdom. Of all which, or any other necessary circumstance for the furtherance of this work, we shall not fail to call for a strict account from you; and therefore do look that you call for as strict a one from them. Provided always, that it shall be, and remain in your power to

[e] [Augustin Lindsell, Bishop of Peterborough, edited Theophylact's Comment on the Epistles, (published in 1636, after his death, by Dr. Thomas Bayly, afterwards Bishop of Killala,) and the Catena on Job (Heylin's Life of Laud, p. 215). Wood (F. O. i. 308), says that the latter was edited by Patrick Young. Probably it was a joint performance.]

[f] [Patrick Young of S. Andrew's in Scotland, incorporated at Oxford, July 9, 1605, and at Cambridge, 1619. See his Life in Smith's Vitæ Illustr. Virorum. 4to. 1707.]

mitigate their fine aforesaid, according as you shall see their diligence and care for the advancing of this work. Given under our signet, at our Palace of Westminster, the thirteenth day of January, in the ninth year of our reign."

I doubt not but that having taken these his Majesty's most gracious letters into your due and dutiful consideration, you will apply yourselves with all care and diligence to give his Majesty all satisfaction herein. In which, I assure you, his Majesty will not be pleased with any delay, knowing that there will be a copy ready for the press before you can be ready with letters and other things necessary. These are, therefore, to pray you, that you presently furnish yourselves with all things necessary, especially matrices and letters of all sorts for the work aforesaid, that I may be able to give his Majesty such an account as he professes he will require of me; and that you give me your answer, in writing, what obedience you will yield to these his Majesty's directions; of which I pray you not to fail. So I bid you farewell, and rest

Your loving Friend,

W. CANT.[g]

Lambeth, January 18, 1633.

LETTER LX.

TO THE BISHOPS OF HIS PROVINCE.

[Wilkins' Conc. tom. iv. p. 486 [h].]

S. in Christo.

MY VERY GOOD LORD,—Your Lordship cannot but know that his Majesty, taking into his princely care the decayed and ruinous estate of the Cathedral Church of St. Paul in London, was graciously pleased not many years since to grant a commission towards the repair thereof; the copy of which being first drawn by his Majesty's Attorney-General, was

[g] [The Printers returned their answer on Jan. 27, that they were ready to promise all things required of them. (Wilkins' Conc. t. iv. p 486, from Reg. Laud. fol. 195 a.)]

[h] [From Reg. Laud, fol. 195 b, 196 a.]

afterwards reviewed by my Lord Keeper; and by the joint consent of my predecessor, and all the Lords of his Majesty's most honourable Privy Council, it was then thought fit, that the clergy, bishops and deans excepted, which give annually, should contribute, together with the laity, to the end that their good example might the better move them to the furtherance of so necessary and pious a work. But this course, it seems, took not that good effect which was wished, divers of the clergy disliking it; wherefore, upon the renewing of the said commission, it is thought expedient to alter the former way, and to leave the clergy wholly to their ordinary, not doubting but that by your Lordship's good example and persuasion they will be very forward in advancing that good work. These are therefore heartily to pray your Lordship to take special care herein, and by yourself or by your archdeacons, to call the clergy of your diocese together accordingly at such time or times as your Lordship shall approve to be most convenient, and to give them thanks, that have already contributed, not pressing any man beyond that which he shall please voluntarily and cheerfully to give. So assuring myself that you will use all effectual means with those of your Lordship's diocese of London, and that they of themselves will be very ready to give their utmost assistance to a work of that nature and consequence, that so nearly concerns the service of God and the honour of this church and nation, with remembrance of my love, I leave you to God's grace, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth House,
Januar. ult. 1633.

LETTER LXI.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 18.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD,—My due respects premised, upon the message delivered unto me by Mr. Sherman concerning your Grace's intention to visit my diocese, which no Archbishop of Canterbury hath

done this hundred years, I have caused some search to be made in the registries at Lincoln, and have found there so much as emboldens me to become a humble suitor unto your Grace to forbear this visitation for such a reasonable time as these records may be transcribed and well weighed by your Grace's counsel and mine. All that I humbly desire is but to preserve the rights, exemptions, customs, and privileges of this see, which have been formerly granted, continued, and used in the times of my predecessors, bishops of this place. Upon the well weighing and considering whereof, if it shall be found that your Grace hath right to visit, I will most willingly (as far as the use and right hath been) in all obedience submit thereunto. If otherwise it shall appear, that by privilege, use, prescription, or custom, this diocese be cleared from any metropolitical visitation, or exempted otherwise legally, I do nothing doubt but your Grace shall receive as much honour from that justice which shall suffer the bishopric to enjoy those freedoms which in former times it had, as it can from the power of metropolitical visitation; and so with my thankful acknowledgment of your Grace's late favours towards me, I humbly rest

Your Grace's much obliged Servant and Suffragan,

JO. LINCOLN.

From my poor house
at Lincoln, this 2d of Feb. 1633.

To the Most Rev. Father in God his very good Lord, the Lord Archbishop of Canterbury, &c. &c.

LETTER LXII.

TO G. J. VOSSIUS.

[Apud Præst. ac Erud. Viror. Epistt., Epist. dxxviii. pp. 786, 787.]

Salutem in Christo.

Quantopere, vir summe, negotiis distrahor, hinc liquet, quod literis tuis mihi semper gratissimis, postridie Kal. Octob. datis, et xxviii. mensis ejusdem receptis, vix adhuc datur respondendi otium[i]. Hinc me publica avocant, illinc revocant privata, sed summe necessaria; duplici itinere,

[i] [Vide G. J. Vossii Epist. ccvii. p. 223.]

longo, molesto, et sumptuoso, uno eodemque anno suscepto et finito, in Scotiam nempe[k], et sedem Cantuariensem[l]. Reversum me esse ex uno salvum, et in alterum bonis spero avibus alisque provectum, scio te primo auditu perfusum esse gaudio. Non sic omnes affecti, qui audiverunt, nec apud vos nosve. Nec virulentia multorum me latet. Deo gratias, quod causa, cur ita dentibus venenatis famam meam rodant, prorsus ignota est. Si non ideo forte sit, quod a multis jam annis istis moribus in Ecclesia Dei vivitur, ut pessime audiant, etiam ab Ecclesiæ filiis (ut haberi volunt) qui optime consultum Ecclesiæ, et paci ejus, cupiunt. Tales autem prætereundi sunt, aut nihil in bonum Ecclesiæ faciendum. Deus mihi constantiam et patientiam det oro; utraque mihi summe opus. Tu interim orationibus tuis me Deo Opt. Max. commendatum habeas. Ego sic munitus pergam, quo Deus duxerit. Qui malevolis illis et veniam det et mentem meliorem.

Quod ad filium tuum Johannem attinet, &c.

Libri, quos una cum literis misisti, illæsi ad manus meas pervenerunt. Gratulor et tibi, et filio Dionysio, qui juvenis tam felici genio tanta peragit[m], inter literatorum principes princeps facile futurus, si eodem, quo nunc ingreditur, pergat pede. De te quid dicam nescio, nisi quod doleo te ita interpellatum, dormientibus interim operibus a te tantopere affectis. Quo respectu quo minus tuus sis, eo minus sis et meus. Sperabo tamen te, etsi forte non facile, omnia superaturum impedimenta, ne Baronius semper hæreat.

Vidi nuperrime literas tuas ad Goffum, &c.

Merum figmentum est Episcopos Angliæ jurisdictionem suam in Ecclesias vestras velle extendere. Id quidem illis ne per somnium accidit. Poeta ad minimum Davenportus, si dicat, fingit. Nam hoc vult Rex Serenissimus, ne mercatores, aliique subditi sui, Forbesium[n], similemve alium, Ecclesiæ Anglicanæ præferant. Ideoque Forbesio dimisso, Goffus[o],

[k] [Vide Diarium, Opp. tom. iii. pp. 217, 218.]

[l] [Vide Diarium, Sept. 19, 1633; ibid. p. 219.]

[m] [Belgarum aliumque gentium Annales, ab Everardo Reidano Belgice conscriptas, Latine verterat.]

[n] [Joannes Forbesius, Synodi apud Scotos contra regiam auctoritatem habitæ, A.D. 1605, præses a patria expulsus, apud Middleburgam in Hollandia cœtui Angligenarum in sacris præfuit, atque inibi mortuus est A.D. 1634.]

[o] [Stephanus Goffe, unus e Regiis Capellanis. Plures ab eo ad Vossium exstant Epistolæ. In castra Romanensium postea transiit. (Wood, F. O. i. 494.)]

ad quem scripsisti, vir doctus, et disciplinæ nostræ prudens assertor, omnium suffragiis substituitur. Quid hoc ad Ecclesias vestras? Sed quoniam focina isthæc Davenportum subolet, habebis viri apud nos res gestas; nec enim ipse audet negare. Triennio plus minus abhinc coram me, Episcopo tum Londinensi, sistebatur, &c.[p] Si ideo gratus sit vestris Amstelodamensibus, quod Ecclesiæ suæ et Reformatæ desertor sit, fruatur ille fortuna sua, vos illo. Nolo te diutius a studiis tuis multo utilioribus distinere. Vale. Et quoties Deum pro te ipso interpellas, sis memor etiam mei apud communem Redemptorem

Tibi tuisque amicissimi

GUIL. CANT.

Datæ ex ædibus Lambethanis,
Febr. 24, Stil. Vet. 1633.

Dum hæc scripsi, et non antea, nuntiatum est mihi de obitu filii tui, utrum Johannis vel Dionysii nondum constat, sed timetur juniori[q]. Faxit Deus, quisquis is fuerit, ut te plus æquo non discruciet.

LETTER LXIII.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 19.]

S. in Christo.

MY VERY GOOD LORD,—I have received your Lordship's letter concerning my intended visitation of that diocese. And truly, my Lord, why any of my predecessors omitted their visitation of that See, I can neither satisfy myself nor give you an account. Yet this much, I think, is clear, that *de jure ordinario*, I have as much power to visit your Lordship's diocese as any other part of my province. To take away this power, it will lie upon you not only to plead but to show your exemption, and if you had any exemption and that be after disannulled, and the Archbishop left to his

[p] [Vide 'Accounts of Province,' Op. tom. v. p. 318, note b.]

[q] [Mortuus est Dionysius sub finem Novembris 1633.]

ordinary right again, then I think it is clear enough for me; and I hope I shall be able to make that appear. Two things there are of which I shall assure your Lordship. The one is, that I intend not the offering of any hard measure either to your Lordship or your See, but I hope it shall be esteemed as much both justice and duty in me to maintain the rights of the archbishopric, as in your Lordship to preserve the privileges of that diocese; and this is all I seek for. The other is, that his Majesty, taking into due consideration the hurt which either doth or may arise from any such exemption from the power of visitation, is resolved that I shall go on with my visitation for every diocese of my province; and that I may both obey his sacred Majesty, and preserve and settle the rights of mine own See, I think I shall hold my resolution to visit Lincoln diocese this year, and send out my inhibitions accordingly without delay. For your Lordship's notion of referring it to counsel before I proceed, I shall not stay my inhibitions for that; yet I hold the motion so reasonable, as that I shall refer the consideration of it to Mr. Attorney-General, that he may know his Majesty's command in this particular, and advise upon my right. And if your Lordship please to join any counsel for yourself, you may so do, and bring or send up your Lordship's evidences, and have them perused to your best advantage[r].

My Lord, I take this occasion also to signify to you, that I represented to his Majesty the care that your Lordship took in your diocese, according to your certificate which you sent to me, and particularly that which concerns the Company of the Mercers, in London, who by the gift of Mr. Fishburn, a brother of theirs, and by a proviso in his gift, take upon them to place and displace a Lecturer at Huntingdon upon any dislike, at a month or a fortnight's warning, without any relation to Bishop or Archbishop[s]. This, his Majesty says, your Lordship did justly dislike, and gave his answer to that passage in writing in his own hand, and in these words:

[r] [The letters of Archbishop Laud and Bishop Williams to Attorney-General Noye, and his decision of the question in the Archbishop's favour, are printed in Wilkins' Conc. tom. iv. pp. 487–490, from Reg. Laud, foll. 112, 113.

[s] [See Accounts of Province for 1633. Works, vol. v. p. 321. Richard Fishburn gave, in 1630, 2,000*l.* to the Mercers' Company. This, with other sums, was invested in the purchase of the Manor of Chalgrave, from which 60*l.* is paid yearly to the Lecturer. (Lewis's Topog. Dict.)]

'That he could not hold it fit that any lay person or corporation whatsoever should have the power these men would take to themselves, for he would have no priest have any necessity of dependency upon their people;' and commanded me to signify to your Lordship that he would have this remedied. I pray your Lordship, therefore, in his Majesty's name, to take present order that the Mercers either relinquish the grant and submit to the orders of the Church, or else that you admit no Lecturer there, unless your Lordship can think of any better way to remedy this new lay encroachment upon your Church.

Concerning those things in your Lordship's certificate which are not within his Majesty's instructions, I have received no answer but this: That his Majesty leaves them to your Canon and ordinary rule of the Church, with this, that though the Canon say the people may receive the Communion in the chancel or in the body of the church, yet he likes not that the ordinary (to whose discretion this disjunctive is left) should suffer it to be in the body of the church; both because the people usually sit in their seats, and cannot be discerned whether they kneel or no while they receive, and because the minister cannot possibly come with any convenience at them which are placed farthest in their seats, to deliver the Sacrament to them, unless every other seat should be left void. I am sorry I have so much occasion to trouble your Lordship, but you will, I hope, bear with it, because the greatest part concerns yourself, and your own particular; so, in haste, I leave you to the grace of God, and rest

Your Lordship's loving Friend and Brother,

W. CANT.

Lambeth,
Feb. 25, 1633.

Endorsed: '1633. The copy of my letter to the Bishop of Lincoln about my visitation, and his Majesty's answer to his certificate.'

LETTER LXIV.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 21.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD,—My humble duty and service remembered. To your Grace's letter concerning this visiting of my diocese, however my predecessors have heretofore framed their appeals, I humbly crave pardon to offer rather some reasons why it should not be now, or not in this manner by way of inhibitions, than why your Grace should not visit at all. And this I have endeavoured to do in a letter to Mr. Attorney General, to be (in my absence by reason of indisposition) made good as far as my records will serve the turn, by my counsel, if your Grace shall be likewise pleased to design any solicitor to attend the business: and whatsoever Mr. Attorney shall, either out of his own knowledge, or by direction from his most excellent Majesty, order therein, I shall most steadily abide and perform.

For these two things your Grace is pleased to assure me of, the fair measure intended for my See and myself, and his Majesty's pleasure and providence not to allow any exemptions in this kind, (were it but expressed in a line or two, to remain upon record,) would end this difference to my full contentment.

I will put down the Lecturer at Huntingdon, until the Company of the Mercers shall clearly and absolutely nominate a clerk to be approved by the ordinary for the discharge of that preaching-place, for so long a time as he the said ordinary shall hold him fit to lecture there, in regard of his life, doctrine, and diligence. I was mistaken in that disjunctive about the placing of the Communion-table in country churches, and thought it had related to the spaciousness of the room and the usual reading-place; but his most excellent Majesty conceiving it to be entirely left to the discretion of the ordinary, I am better instructed for the like occurrences in the times to come.

To conclude where I began: when your Grace shall resolve to visit these parts, however the diocese shall appear, the Bishop will be found a very sick man, until your Grace (upon whom he mainly depends therein) shall be the happy messenger to bring unto him some dawning hopes of his Majesty's favour, which blessing if your Grace shall once procure him, there is no Bishop in Christendom shall more affectionately honour or more devoutly pray for your Grace, than

Your Grace's unfortunate Servant
and Suffragan,
JO. LINCOLN.

Buckden, this 7th
of March, 1633.

To the Most Reverend Father in God
my very good Lord, the Lord Archbishop of Canterbury, &c. &c.

LETTER LXV.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. pp. 212—214.]

Salutem in Christo.

MY VERY GOOD LORD,—I have received a pair of cards from you or two, but they are not to play withal, the packet is too serious; therefore I will begin with the outworks, your letter which came to me single[t], and give you an account of other things in my own hand as there shall be cause.

I had a touch in Dr. Bramhall's Letter of getting the College money from the Bishop of Waterford. Good my Lord, forget it not.

I have known the Bishop of Waterford[u] long, and when he lived in the College, he would have done anything, or sold any man, for sixpence profit[1]. It seems he carried the same mind with him into Ireland, by which means Lismore and Youghall have fared never the better by him. But since Lismore was in huckster's handling[x] before he came to Waterford, it may be, if he be handsomely wrought on, he

[t] [This letter does not appear to have been preserved. It is probably the letter of Oct. 31, to which Strafford refers. (Strafforde Letters, vol. i. p. 172.)]

[u] [See above, p. 308.]

[x] [See above, p. 333.]

will be brought to petition me about it, which will be an excellent ground for us both to work on.

I thank your Lordship heartily for the Dean of Londonderry[y]; it will be a brave example, and he deserves it plentifully. You may see by this what a miserable thing it is when buying and selling comes into the Church, for it stays not till they sell one preferment, if they may be able to buy another, as it seems Sutton did.

The Bishop of Waterford was ever full of jests, and would at any time lose a friend rather than spare it. And therefore it is no wonder, if he spare not the Earl his kinsman. But a passing good jest it was that he broke upon him, and as like him as could be. I could find in my heart to forgive him some errors, so he would petition me about Lismore; but 'tis so easy a thing for the Earl to keep him from it, that I shall not believe he will do it, till it be done; for if the Earl will feed him with a little money, farewell Lismore, and the petition too.

I have given my Lord of London[z] thanks from your Lordship, though neither myself nor he expect any such compliment from you[1], where the justice of your cause challenged all we did[b], and where I conceive the King was more concerned than your person; and howsoever, where you serve the Church so heartily, we Churchmen were much to blame if we should not serve you. This is true, by St. Dunstan and his tongs: for my Lord Cottington tells me he hath got a precedent of a Bishop that dares take the devil by the nose without them, which St. Dunstan never durst do. But wot you what? He tells me of another civilizing precedent in as fair and handsome a way as the Court hath any: but I believe neither the Attorney[c], nor himself will be much the better by it. Yet I cannot tell, now his wife is dead[d], what he may

[1] You must take this in answer for your great love expressed to me in the conclusion of your letter[a].

[y] [Henry Sutton, who, it appears, had been guilty of some simoniacal transaction.]

[z] [William Juxon.]

[a] [This appears to refer to the conclusion of the letter of Jan. 31, 1633.]

[b] [This refers to an information brought against Sir David Foulis in the Star Chamber for a libel against Wentworth. The case is referred to by Wentworth himself (Letters, vol. i. pp. 143, 189), and is given more fully in Rushworth's Collections, vol. ii. pp. 215—220. Rushworth erroneously places the decision of the case in Feb. 163¾. It must have been decided the previous November, or early in December. See Garrard's letter to the Lord Deputy, Dec. 6, 1633. (Strafforde Letters, vol. i. p. 167.)]

[c] [William Noye.]

[d] [Anne, daughter of Sir William

do, for the little Secretary[e] says the original precedent did not begin till he was left a widower[f]. You see how merry these gentlemen are, while I am fain to drudge at Lambeth.

Thus far concerning your outworks; now to the serious business of your larger letter[g]. And first, concerning the reformation of that Church to the Church of England. It is certainly deeply seated in his Majesty's thoughts, but your Lordship is very right, that the material church must be built, and an abler clergy in some measure provided, or else it will be vain to attempt it. And since you desire not only my counsel, but his Majesty's resolution, you shall here have it, as far as he is pleased to give it.

And first, the anatomy which you make of the Irish ecclesiastical disease, makes it apparent that it is spread so universally over the body, that a very wise physician can scarce tell where to begin his cure. But if you will have my foolish judgment, thus it is. I would set upon the repair of the material and the spiritual Church together; and first, I would have a general and a strict command issued out, that every minister should read all Divine Service wholly and distinctly, in a grave and religious manner, to their people; and this, I take it, may be presently done without any noise, because they have the English Liturgy already. And at the same time would I have an Act made, that no man, of what degree soever, should hold above two benefices with cure, and those within a limited distance, that they may the better take care of them. If these two were once settled, the rest would follow in order, especially if your Lordship can reduce some more of their temporalities for maintenance, and keep them (especially the Bishops) from their sacrilegious alienations, about which you are in a very good way, and his Majesty commands me to thank you for that care.

For the schools, if your Lordship will remedy anything,

Meredith, and widow of Sir Robert Brett. She had only recently died. See Cottington's letter to Wentworth, March 11, 1633. (Strafforde Letters, vol. i. p. 214.)]

[e] [Sir Francis Windebank. He styles himself, in a letter to Strafford, 'Your little, but most true servant.' (Strafforde Letters, vol. i. p. 215.)]

[f] [This refers to the change which took place in Wentworth's politics, after his second widowhood.]

[g] [This was the despatch written by Wentworth on the 31st of the previous January, and which he sent, together with other important papers, by Sir George Wentworth, his brother. See Strafforde Letters, vol. i. pp. 187–189, 194, 218.]

you must take the same way for restoring their temporalities, without which reward no man will take pains, and there are not many men which deserve better or worse of a state than schoolmasters. And where abuses are grown so many and great, I do not see any reformation possible, without some severity. Therefore if your Lordship will rectify this, you must turn out the insufficient, and especially those which train the youth in Popery.

For the third thing your Lordship mentions, I conceive the remedy is more easy; for there you have nothing to do but to turn the money given to charitable uses to the use intended by the donor; to reduce such patronages as are unjustly gotten from the Crown, and to enter into the first-fruit office all such benefices as are not there already, and yet are valuable in that account; which I mention so, because with us in England no benefice pays any subsidy, that is not above 6*l.* value in the King's books [1].

[1] I will inform your Lordship more certainly in this point.

As for the College, I am very sorry they have chosen me Chancellor[h], and if they will follow the directions I have given them by my Lord Primate, I hope they will send me a resignation, that I may give it over, and your Lordship be chosen, being upon the place, and able to do them much more good. As for their Statutes, if they need any mending, I shall not refuse that pains. But before I can enter upon that service, if they have a confirmation of their Statutes under the Broad Seal of that kingdom, or this, I must have a commission under the same seal, to authorize me to alter or do what I think fit with them, else I may not meddle. If this shall be thought fit, I will presently send for a copy of their Statutes, and such exceptions as the wisest men in that Society can make against them, and so proceed. For the Provost[i], if he be a weak one, the fault is not mine. For when the Bishop of Kilmore was preferred from that government[k], I was resolved to make the Dean of Cashel that now is[l], his suc-

[h] [Laud was elected Chancellor Sept. 14, 1633.]

[i] [This was Dr. Robert Ussher, son of Henry Ussher, Archbishop of Armagh, who obtained the Charter of Trinity College, Dublin. He had been proposed as Provost by the Junior Fellows, at the time of Bedell's election.]

[k] [Bedell was appointed Bishop of Kilmore, May 1629, and consecrated Sept. 13.]

[l] [William Chappell, originally of Christ's College, Cambridge, where he

cessor; and though my Lord Primate writ very earnestly for a native and his kinsman, that now is Provost, with assurance of his sufficiency[1] [m]; and though two of the Fellows came over and petitioned his Majesty, yet all this should hardly have taken me off, had not the Dean of Cashel at that time absolutely refused me; and if now your Lordship think him as fit for the place as I do, I will join with you for the preferring of the present Provost, and to be revenged of his former refusal, put in the Dean of Cashel, alway provided, that for his better encouragement he may hold his deanery. And in the meantime, for the prohibiting of the teaching of Arts abroad in the country, I think that must proceed from your authority, and the sooner it be done the better.

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ment,
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oo[n].

For the 1,000*l.*, &c., your Lordship is in as good a way as can be; and if you can get the 600*l.* back, it is an excellent work; if you cannot, the next best is, to keep the 400*l.* there, where you will have means to bestow it very well.

Your Lordship is likewise in a very right way for the commutations, for I do not see as yet, how you can go further than the taking of their own accounts, both for receipts and layings out. And you do very nobly to keep off scandal from their persons, as much as you can; for it will reflect upon the Church. And I am afraid that many of them will be found guilty. You give me one shrewd instance in the Bishop of Waterford; and truly, my Lord, I must needs say, if but half the articles, which you send with the petition against him, be proved true, I should give my consent to make him an example. How fit it may be to do so, I leave to your judgment, who are in authority, and upon the place. But your Lordship need not make such a preface, when you begin with him, for you may remember I told you, when you went out of England, what you should find of him, though I must confess I did not think he could have been so bad as this

had been Milton's tutor. He had been appointed Dean of Cashel, 1633, was appointed Provost of Dublin, 1634, and Bishop of Cork and Ross, 1638. See his Life in Biogr. Britann.]

[m] [This testimony is given in Letter cxlv. in Parr's Collection, p. 412. It appears also by Laud's Letter of June 25, 1629, that Archbishop Ussher had previously given like testimony in his favour. (See above, p. 262).]

[n] [See Letter clxxiii. in Parr's Collection of Archbishop Ussher's Letters. It is wrongly placed in 1632. Dr. Elrington has restored it and the preceding Letter (also to Archbishop Laud) to their proper places. See Elrington's Ussher, vol. xvi.]

petition doth represent him. But your Lordship is very sorry to tell the truth, but only that it will out. A St. John's man you say he is, and of Oxford; your Cambridge panniers never brought such a fairing to the market. Yes, my good Lord, but it hath; for what say you of Dean Palmer [o]? who besides his other virtues, sold all the lead off from the church at Peterburgh, yet he was brought in your Cambridge panniers; and so was Bishop Howland [p] too, who used that Bishopric, as well he did the Deanry. I must confess this man's baseness hath not many fellows, but his bribery may have store. And I pray, is that ever a whit the less fault, because it is gentleman-like for hundreds and thousands? Whereas this man deals for twenty shillings and less. I hope you will not say so, and if you do not, then I pray examine your Cambridge panniers again, for some say such may be found there, but I for my part will not believe it, unless your Lordship make me.

I thank your Lordship for your love to the Dean of Cashel; I hope he will deserve it all: and for the Bishop of Kilmore, I make no doubt, but that you will find him very ready and constant in the King's service: and then I know his other worth will merit your love.

For the Bishop of Cork [q], I dare not say *sententias loquitur*, for fear of what follows; but having given you my former judgment of him and his letter, I must needs advise you now to answer him in such a style, as may leave him and his sentences free form that sentence, which may otherwise come upon him. But I must needs say, his pieces of Latin were like the old ends of gold and silver, which you see both he and his brother love very well.

Thus much in answer to your Lordship's letters, or rather to the outside of them. The other businesses of moment I can say nothing to till I have spoken with his Majesty again,

[o] [John Palmer, Dean of Peterborough, Dec. 2, 1597. He died 1607, and left but an indifferent character behind him for embezzling the lead, and dying much in debt. Willis's Cathedrals, vol. ii. p. 511.]

[p] [Richard Howland, originally a Fellow of Peterhouse, afterwards Master of St. John's College, Cambridge, July 20, 1577, consecrated Bishop of Peterborough March 16, 1584. He died June 23, 1600.]

[q] [Richard Boyle, Dean of Waterford, was appointed Bishop of Cork, Cloyne and Ross, 1620. He was son of Michael Boyle, uncle to the Earl of Cork, and was brother to the Bishop of Waterford. He was, in 1638, appointed Archbishop of Tuam.]

and made off some other difficulties (if it be possible), of which I will give you a true account, and the best I can. So I leave your Lordship to the grace of God, and rest

Your Lordship's
Loving poor Friend to serve you,
W. CANT.

Lambeth, March 11th,
1633.

LETTER LXVI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. p. 211.]

Salutem in Christo.

MY VERY GOOD LORD,—The King is yet at Newmarket, so I can give you no account of anything that relates to him.

I here enclosed send you an answer to all those things which are in my power or knowledge, the rest must come after, as I can get despatch for them.

I heartily thank your Lordship for your noble favour, care, and pains, in sending me the duplicates; if you be at the pains to write, I will certainly be at the pains to read, and thank your Lordship. I carry the business as you wish me, and know nothing but what is told me by others. In the general, I can say this, I find my Lord Cottington and Mr. Secretary Windebank very careful for the despatch of all your proposals; but the King hath referred them to the consideration of a Committee, and my Lord Treasurer[r] hath not his health very well, but I hope that will not cause any long stay.

Two things there are which I heartily pray you to take into serious consideration; the one is my Lord of Cork's tomb. I have received, since your brother's coming, letters about it, not only from the Earl himself[s], but from my Lord Primate[t] and my Lord Archbishop of Dublin[u]. Both of

[r] [Richard Weston, Earl of Portland.]

[s] [The Earl of Cork's Letter is given in Prynne's Cant. Doom, pp. 83, 84.]

[t] [See Letter clxxii. in Parr's Collection. It is wrongly placed by him in 1632, but is restored by Dr. Elrington to its proper place in 1633. It was most probably written, as well as those of the Archbishop of Dublin and of Lord Cork in Feb. 163$\frac{3}{4}$.]

[u] [See Prynne's Cant. Doom, pp. 84, 85.]

them justify, that the tomb stands not in the place of the altar, and that it is a great ornament to that church, so far from being any inconvenience. That your Lordship may see how they plead for him and it, I here send you a true copy of both their letters. I confess I am not satisfied with that they say, yet it is hard for me that am absent to cross directly the report of two Archbishops. But this is not it, for which I desire you to take it into consideration. This it is: the copies of these letters sent to me, I am informed, are sent to my Lord Treasurer. He takes it very highly, because of his kinsman the Lord Chancellor Weston[x]. You must have daily use of his Lordship here, and I would not, both in regard of the King's service and your own good, that this should occasion a breach between you. For myself, I am not considerable, and can bear the jealousies that are upon me; but I would have your Lordship keep all great friends entire. This I know, you are beholden to Mr. Secretary Windebank for a great deal of care of your despatches.

The other is, I hear you intend to make Mr. Philip Mainwaring[y] Secretary there. I hope you know what opinion I have of the gentleman, and I profess I should be right glad to hear of any good come to him. But I cannot put him in the scales with you, and rather than that you should run upon a rock, I will speak plainly that which I cannot tell whether any of your other friends will signify, and I presume you will burn this letter, and let no man know what I write. You writ this to my Lord Cottington, and he purposes to move the King as you desire; but I know he is very much troubled at it, and I know to whom he said, that of his knowledge, if you meddled with making him Secretary, you would burn your fingers, with some other expressions, which I cannot think fit to write.

I can scarce keep open my eyes, it is so late; therefore I end abruptly, and with hearty wishes for your good, answer-

[x] [Dr. Robert Weston, the Lord Chancellor of Ireland, was great-uncle to the Lord Treasurer. His grand-daughter, Catherine Fenton, was the second wife of the Earl of Cork (her mother being Alice Weston, who married Sir Geoffrey Fenton). She died Feb. 16, 16$\frac{29}{30}$, and was buried in the same grave with her grandfather, over which the monument spoken of in the text was erected.]

[y] [Wentworth's Private Secretary.]

able to that you do for God and His Church, I leave you and yours to His blessed protection, and rest

Your Lordship's

Very loving Friend and Servant,

W. CANT.

Lambeth, March 11[a],
1634.

I had almost forgotten to tell you, that all this business about demolishing my Lord of Cork's tomb is charged upon you, as if it were done only because he will not marry his son to my Lord Clifford's[a] daughter, and that I do it to join with you; whereas the complaint came against it to me out of Ireland, and was presented by me to the King, before I knew your Lordship was named for Deputy there. But jealousies know no end.

LETTER LXVII.

TO WILLIAM NOYE, ESQ.

[Wilkins' Conc. tom. iv. p. 488[b].]

S. in Christo.

WORTHY SIR,—I foresee there are some troubles likely to arise about my metropolitical visitation, my Lord the Bishop of Lincoln and myself differing as yet in some circumstances about it; but by a letter which I lately received from his Lordship, I understand that he hath referred the examination of his right in this business to you[c], and so shall I mine too with all my heart; praying you, that you will take some time, betwixt this and the next term, for the perusal of our records on both sides; and whatsoever you shall find to be just and fitting, I shall promise for my part very readily to yield unto;

[a] [It would almost appear as if the date of this letter should be March 31, 1634.]

[a] [Richard Boyle, the son and heir of the Earl of Cork, was married July 5, 1635, to Elizabeth, sole daughter and eventually heiress of Harry Clifford, then Lord Clifford, afterwards Earl of Cumberland. Wentworth had married as his first wife Margaret Clifford, the aunt of the lady whose matrimonial prospects appeared at this time to be in danger. Richard Boyle was, Nov. 4, 1644, created Lord Clifford of Lanesborough, and on March 20, 166$\frac{3}{4}$, Earl of Burlington.]

[b] [From Reg. Laud, fol. 113 a.]

[c] [See Williams's Letter to Noye, in Wilkins' Conc. tom. iv. pp. 487, 488, from Reg. Laud, fol. 112 b.]

yet as I would be loth to offer wrong to his Lordship's lawful jurisdiction in anything, so I am resolved to defend and maintain the ancient rights of my archbishopric, as far as in me lieth, to the uttermost, and I doubt not but herein you will give me all just assistance. So I leave you to the grace of God, and rest

Your very loving Friend,

W. CANT.[d]

Lambeth, March 12,
1633.

Address:
To my much honoured friend, Mr. William Noye, Esq., his Majesty's Attorney-General, at Lincoln's Inn, These.

LETTER LXVIII.

TO LANCELOT BULKELEY, ARCHBISHOP OF DUBLIN[e].

[Prynne's Cant. Doom, pp. 85, 86.]

S. in Christo.

MY VERY GOOD LORD,—It is most true that I have taken offence at a tomb erected by the Earl of Cork in the Cathedral of St. Patrick; but I did not take that offence lately only, but before ever my Lord Deputy that now is was named to the place. And I took that offence by a complaint thence sent unto me (for I was never there), though I cannot recall who it was that complained. And I am sure that the complaint came then unto me with a full cry, that it was built in the place where the high altar first stood, and the communion-table afterwards.

Your Lordship, at the Earl's entreaty, hath signified to me your knowledge (for so you say) that the tomb stands in a great arch at the end of the quire, which was plastered up to keep out the wind, and that the high altar stood at the end of the Lady Mary's Chapel, which is beyond it, and that the east window is at the top of the arch, and not darkened.

[d] [Noye undertook the office of referee, and gave his decision in favour of the Archbishop. See his opinion in Wilkins' Conc. tom. iv. pp. 488—490, from Reg. Laud, fol. 113 a, b.]

[e] [Lancelot Bulkeley, the youngest son of Sir Richard Bulkeley, of Beaumaris, in Anglesey, was consecrated Archbishop of Dublin October 3, 1619. He died in 1650.]

My Lord, it will be hard for me to speak anything contrary to your Lordship, who hath been so often upon that place, where I never was; yet I shall deal freely, and tell your Lordship what I think.

And first, my Lord, I am satisfied that the tomb darkens none of the east window. But I am no way satisfied that the altar stood at the upper end of the Lady Mary's Chapel. That an altar stood there, I easily grant, for in those times there were divers altars in one cathedral, and every by-chapel had one at least. But that the high altar did ever stand in any cathedral in other place than the east end of the quire, is quite out of my knowledge, nor did I ever hear it till now by your Lordship's letters.

That the place before the arch was an earthen floor, and often troubled with a fresh, I do again really believe your Lordship, and the Earl hath done very well to raise it, and pave it with stone. But that the swelling of the tomb, the iron grate before it, the taking in of some ancient monuments on either side, the erecting of a screen, before which you say the communion-table should stand, would take off little or no room from the quire; that, I must confess, I do not very well understand.

Your Lordship adds, that when the screen is built, and the communion-table placed before it, it will much beautify the quire, and be like other cathedrals. To that I can say nothing, but must leave it to their eyesight and judgment that are upon the place. And whereas your Lordship says, that my Lord had leave of the Dean and Chapter with their unanimous consent to erect a monument in that place;—if the place be fit for a monument, the consent was very well asked, and given. But if it appear the place were inconvenient, then my Lord of Cork did not very well to ask a consent, and the Dean and Chapter did very ill to grant it; and the more unanimous the consent was, the worse. And whereas you write, that there are other honourable personages, whose memory is preserved in that monument: to that I say, if the monument stand where it ought, God forbid it should be touched; if it stand where it ought not, it may be fairly and decently removed, and set up in some convenient place upon the side of the quire, or elsewhere, where it will as well preserve

the memory of those honourable personages which you mention, as now it doth. And God forbid any violence should be offered to that, in any kind.

And last of all, whereas your Lordship desires I should take into consideration the merits of that noble Earl; I am very willing to do that. And first, I am very glad to hear from your Lordship his zeal for the advancement of true religion; but I may not conceal from your Lordship, that I have likewise heard from others, and that some years since, that he hath gotten into his hands no small proportion of the Church's means; and if that be so, any man may see his end in advancing true religion. But such a zeal that poor Church hath little need of, and God bless every part of the Church from it. As for his Lordship's building of churches, schools, and hospitals, I know nothing of that, and can say as little to it. Only this I can say, that if he take from the Church in one place, to build church, school, or hospital in another, 'tis no zeal, nor the way which Christian bounty uses to tread. And if his Lordship hath done any public work for strength and fortification to the kingdom, I pray God that be not done with the Church's money too. But howsoever his Lordship hath got a very full estate in that kingdom, and he doth very wisely to fortify it as well as he can. But besides these, I have long since heard, though you now mention it not, that his Lordship hath done greater service to the Church in some other particulars; as, namely, to the Bishopric of Lismore, and the College of Youghall, for which it is great pity but that his Lordship's memory should be preserved in the Church.

Thus I have given your Grace a distinct answer to all the particulars in your letter. But for the tomb, which occasioned all the rest, I will not take upon me to judge (unless I were upon the place) how fitly, or unfitly, it stands there, but shall wholly leave it to the view, and resolution, which shall thereupon be taken in that place. So I leave you to the grace of God, and rest

Your Lordship's very loving Friend
and Brother,
WILL. CANT.

Lamb. March, 1633.

LETTER LXIX.

TO RICHARD BOYLE, EARL OF CORK.

[Strafforde Letters, vol. i. pp. 222, 223.]

Salutem in Christo.

My very good Lord,—It is very true that I have taken exceptions to the monument which you have built in St. Patrick's Church, and I hope your Lordship will easily conceive I could not prophesy of any such thing, and therefore must needs have the knowledge of it from thence, as I assure your Lordship I had, and from good hands; though I cannot now recall from whom. My Lord, the report that the tomb was built in the place where the high altar stood, and the communion-table should now stand, did not come lately to me, as your Lordship supposes; for, I assure you, I heard of it, and complained of it to the King, and desired remedy, before ever my Lord Deputy that now is was so much as named to that place. And therefore, whereas your Lordship writes, that you built it three years since, and never heard any mouth opened against it; it seems some mouths, which durst not open there, did open fully here; for I assure you, upon my credit, the information before-mentioned came unto me. I had then just cause to doubt, considering the forms of all other cathedrals which I had seen, that the east window was darkened by it; but that it is not so, I am fully satisfied. For the other exception, that it stands where the high altar stood, and the communion-table ought to stand, I must clearly confess to your Lordship, I am not satisfied: nor whether it will not take off too much room from the quire, when the screen is built as you intend it. Neither can your Lordship think, that I shall make myself judge of these or any other inconveniences, having never been upon the place to see it, but shall leave it wholly to such view and consideration as shall there be had of it, yet wishing with all my heart that you had erected that monument upon the side of the quire, or any other convenient place, rather than where you have now set it. And I must needs tell your Lordship, such an erection as that would have asked very good deliberation where to have placed it. As for the Dean and Chapter's

consent, if they had understood themselves and the Church better, your Lordship had been free from these fears. I have received, together with your Lordship's letters, two other; one from my Lord Primate of Armagh, and the other from the Lord Archbishop of Dublin, but neither of their reports do fully satisfy me, as will appear by the answer I have given their Lordships; neither can I give your Lordship such an answer as I see you expect. For as yet I did never see that cathedral church where the high altar stood in the Lady Mary's Chapel, and not at the upper end of the quire; which place, under favour of better judgments, I cannot say is a fit place for any man's monument. And whereas your Lordship writes at the latter end of your letters, that you bestow a great part of your estate and time in charitable works, I am heartily glad to hear it; but withal, your Lordship will, I hope, give me leave to deal freely with you, and then I must tell your Lordship, if you have done as you write, you have suffered strangely for many years together by the tongues of men, who have often and constantly affirmed, that you have not been a very good friend to the Church in the point of her maintenance. I hope these reports are not true, but if they be, I cannot account your works charitable, having no better foundation than the livelihood of the Church taken away to do them. I am sorry I cannot give your Lordship any other answer to your letters than what here I have written; and therefore leave the tomb to be viewed and ordered by my Lord Deputy and the Archbishops there, as they shall find fittest to be done. So I leave you to the grace of God, and rest

Your Lordship's loving poor Friend,

W. CANT.

Lambeth, March the 21,
1633.

LETTER LXX.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb mxxx. p. 23.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD, —I must ever acknowledge your Grace's just proceedings with me in the referring of the business of your metropolitical

visitation unto the arbitrement of Mr. Attorney-General, upon whose opinion I shall satisfy myself, submit unto your Grace, and leave all further impleading of this cause to the the next ages.

I shall only in the last branch, which concerns your Grace's inhibiting of me and my officers, wherein Mr. Attorney forbears to deliver his opinion, humbly leave it to your Grace's consideration whether, if your Grace expects we should obey the same at all (which was never done in this diocese before), yet in that case we should do it before such time as your Grace hath fully visited your diocese of Canterbury. And withal, however your Grace shall resolve therein, I do humbly desire your Grace to take the poor officers of the diocese, whose livelihood depends upon the exercise of the jurisdiction, unto your gracious consideration; and with the remembrance of my duty to your Grace, I shall never fail to remain

Your Grace's most humble
Servant and Suffragan,
JO. LINCOLN.

Buckden, this
27th day of March,
1634.

To the most Reverend Father in God my very good Lord the Lord Archbishop of Canterbury, &c. &c. Present these.

LETTER LXXI.

TO THE LORD VISCOUNT SCUDAMORE[f].

[In the possession of the Rev. J. F. Russell[g]].

S. in Christo.

MY VERY GOOD LORD,—I am glad to see by your letters, that you are returned safe to your own home; where God bless you, your lady[h], and your son with health. I remember you told me when you were lately here, you thought your sister's[i] business would bring you to London again in Easter

[f] [See vol. iii. p. 175.]

[g] [This letter Mr. Russell obligingly informed me, when favouring me with the transcript, was formerly in the possession of the Duke of Sussex.]

[h] [Elizabeth, only daughter of Sir Arthur Porter.]

[i] [Mary Scudamore, the wife of Sir Giles Brydges.]

Term; if it do, I shall be very glad to see you, and though I have little leisure left me, yet I shall find enough, I hope, to give you as many turns in my stone-gallery, if you have any occasion to see me, as I did at your late being here; for which your company and kindness, I thank you heartily.

About a week before I received your Lordship's letters, I had a letter sent me from the party, whose long sickness you give me such an account of as you can. And though Mr. Parry express little to you, yet I doubt, I can give a shrewd guess at his disease; not that he hath expressed in his letters anything to me, but all that I guess, is by some expressions upon the bye. And truly, my Lord, if I mistake not, all his disease is discontent, but for what, is nowhere expressed; but if I collect right, it is for that which I cannot remedy, and which, were I as pettish as some men are, would give me just cause of offence. For your Lordship knows, no man better, how ready I was, when you were in treaty for him for the Chancellorship of Gloucester, to do him all the favour, and give him all the assistance I could. Besides, you know how careful I was, to fit him nearer you than so, by all my endeavours for Hereford, till it appeared plainly that no good could be done that way. Since that, I would have given him (and your Lordship knows that too) a Principality of a Hall in Oxford[k], had not his necessary attendance upon you made him incapable of it, which I could not help. Yet he writes, that he is almost obliterated out of my memory. Your Lordship shall take no notice of this, but it is not well. Perhaps he thinks, I might in all this space have given him some such place in mine own gift; but he would have done very well, before he had drunk in his discontent, to have asked me whether any such place had fallen void or no, and I would have answered him as truly, as easily, that I was never yet so happy, as to have any such place to give. And for those which are now in my power, they are for the greatest and ablest lawyers in the kingdom, if ever they should fall void in my lifetime, which I know not whether they will or no. I am willing to give your Lordship this large account, that you may see how little cause I have given

[k] [This appears to have been the headship of St. Mary's Hall, which was vacant in 1632.]

of discontent. And if that which I cannot do, or not do with my credit, be thus expected from me, it will make me shrink up indeed, and not lie so open to my friends as I have done. So in haste, I leave your Lordship to the grace of God, ever resting

Your Lordship's loving Friend
to serve you,
W. CANT.

Lambeth, March 29th,
1634.

To the Right Honourable my very good Lord the Lord Viscount Scudamore, at Cradock, in Herefordshire. These.

LETTER LXXII.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 24.]

S. in Christo.

MY VERY GOOD LORD,—I have received your Lordship's letters by the hands of your ancient officer, Mr. Prigeon, and thank your Lordship for your fair respect in them; and as I was willing to refer the examination and censure of my right to Mr. Attorney-General—for I assure your Lordship, if I had not seen a fair way in mine own judgment and good evidences for my right, which by my forbearance might in time have been lost, I should not have troubled your Lordship with it at this time; but now I am glad 'tis settled, and I hope your Lordship shall have little cause to complain of it.

My Lord, concerning my inhibitions, I did not send them to your Lordship without very good advice; for though I have not fully made an end of the visitation of my own diocese of Canterbury, yet no law that I know or hear of forbids my inhibitions before. And though I have been thus careful to keep the strictest rule, and visit none of my brethren till I have visited myself, yet I believe were the acts of my registers thoroughly scanned, there are some hundreds of years past in which scarce any one Archbishop hath kept himself so close and so strict to the Canon as I have done in this. And whereas your Lordship says, that

Mr. Attorney hath forborne to deliver his opinion in this particular; I do not, under favour, conceive it so; for though he does not so positively express himself as in the former, yet I suppose he hath laid down those reasons in a fair and a modest way, which make that part more strong for me than any of the rest which he hath formally declared. And, therefore, since your Lordship, in the beginning of your letter, submits unto me, and afterwards desires me to express myself in this particular, Whether I would have my inhibitions obeyed, till the visitation of my own diocese be past? I must needs tell your Lordship, I would have them obeyed, for I hold my inhibition, and the citations also that are to be sent forth, to be the necessary preparatories to the actual visitation that is to follow.

For the last passage of your letters, concerning your officers, I shall be ready to do all that your Lordship desires, and will charge my officers to use them as fairly as they do the officers of any other diocese, if they, or any of them, do not by their own default make themselves uncapable of favour. So wishing your Lordship all health and happiness, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother.

Lambeth, Mar. 31, 1634.

Endorsed: 'March ult. 1634.
The copy of my letter to the Bishop of
Lincoln concerning my visitation, &c.'

LETTER LXXIII.

TO THE LORD MAYOR OF LONDON.

[Wilkins' Conc. tom. iv. pp. 492, 493[1].]

S. in Christo.

After my hearty commendations, &c. His Majesty, out of his princely care, not only of St. Paul's Church, London, but of that city, and the kingdom in general, hath been graciously pleased to write unto me, that against all base and unworthy rumours, he is not only resolute to cause the work to go on, but, further, to take upon himself and his own

[1] [From Reg. Laud, fol. 200 b.]

charge the repair of the whole west end of the church [m]; which as it will be a great work in itself, so will it also be an excellent memorial to all posterity of so pious and gracious a prince. In these his Majesty's letters, there is an express command upon me, that I should send a copy of them to your Lordship, and the aldermen your brethren, that ye may see not the King's bounty only, but the clearness of all his royal intentions in and concerning that pious work; and, in obedience to the command which I have received, I here send you a true and perfect copy of his Majesty's gracious letters sent to me; not doubting but that you will cheerfully receive them, and cause them to be registered among those things, which you keep with greatest care in that city. And further, I hope that this piety and great munificence of his Majesty will stir up your Lordship, and the rest of that honourable city, to extend your charity, that so the work may go on, to the great honour of yourselves, and this whole kingdom. Thus with my prayers to God, that He would open and enlarge your hearts to this work of His service, I leave you to His grace, and rest

Your Lordship's very loving Friend,

W. CANT.

Lambeth, April 28,
1634.

LETTER LXXIV.

TO ADAM BALLANDEN, BISHOP OF DUNBLANE.

[Baillie's Letters and Journals, Appendix II. No. viii. p. 432 [n].]

S. in Christo.

MY VERY GOOD LORD,—I am right sorry for the death of the Bishop of Edinburgh [o], the loss being very great both to the King and the Church. I acquainted his Majesty how needful it was to fill that place with an able successor; and when mention was made of divers men to succeed, I did, as you desire, show his Majesty what your desires were, and

[m] [See the King's Letter in Wilkins' Conc. tom. iv. p. 492, from Reg. Laud, fol. 200 a.]

[n] [This Letter is taken from Wodrow MSS. folio, vol. lxvi. num. 15. It is also mentioned in Prynne's Hidden Works, p. 149.]

[o] [Wm. Forbes, the author of the 'Consideratione Modestæ.']

what necessities lay upon you. After much consideration of the business, his Majesty resolved to give the Bishopric of Edinburgh to my Lord of Brechin[p]; and for yourself, he commanded me to write expressly to you that he did not take it well, that, contrary to his express command, you had omitted prayers in his Chapel Royal, according to the English Liturgy, with some omissions there, which pleased him not; besides, his Majesty hath heard that there have lately been some differences in Edinburgh about the sufferings of Christ, &c., and that your Lordship was some cause of them; or, at least, such an occasion as might have bred much disturbance, if the late Bishop of Edinburgh's care and temper had not moderated them; and this his Majesty is not well pleased with neither; and this hath been the cause, as I conceive, why his Majesty hath passed you over in this remove; and you shall do very well to apply yourself better, both to his Majesty's service and the well ordering of that Church, lest you give just occasion to the King to pass you by, when any other remove falls[q]. I am very sorry that I must write thus unto you; but the only way of help lies in yourself, and your own carriage, and therefore, if you will not be careful of that, I do not see what any friend can be able to do for you. Therefore, not doubting but you will take these things into serious consideration for your own good, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, May 6th, 1634.

To the Rt. Reverend Father in God, my very good Lord and Brother, the Lord Bishop of Dunblane, at Edinburgh, These.

Endorsed: 'Anent the Liturgie and his Sermon.'

p [David Lindsay.]

q [This censure of Bishop Ballanden was brought as one of the charges against Laud by the Scotch Commissioners. See above, vol. iii. p. 303.]

LETTER LXXV.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. pp. 253—256.]

My very good Lord,—I have received from you a very large packet, and three letters in it, besides the duplicate; for all which I thank you, and will make my answer as short as I can.

I'll begin with your brother[r]. I pray deliver him the letter which is herein directed to him. I never had so much thanks for so little service, all that I did being rather duty than kindness. If it please your Lordship, I would desire the letter herewith also sent, may be delivered to the Lord Mountnorris by your own hand, or your brother's, that I may be sure they are come to his. I take myself very unworthily used in Croxton[s] by that Lord. But though I am angry, my letters are not so, and may fairly be delivered, as you may see by the copy of them, which I here send you open. But I heartily thank your Lordship for taking him into your care, for what you have done, and what you mean to do; and do heartily pray you to let him bear your name, for he shall have no more relation at all to that other Lord, but to pay him the money, which necessity hath made him borrow of him.

I am sorry Dr. Bramhall found Munster in so ill case[t].

I hope you will make the Dean of Londonderry[u] know himself and his fault, before you let him loose again; and 'tis great mercy to do it, for by that you will keep many out of that danger.

In the next place, you begin to be merry with your heifer, and I wonder you have so little pity, as not to let it rest, when I have ploughed with it. By St. Dunstan (if it were not for swearing), I see you guess unhappily that your friends can tell how to be merry, as well as serious together, and you shall not need to entreat us to continue it, for we have no other purpose, only I am in ill case by it. For your Spaniard[x], and the gravity which he learnt there, while he went to buy

[r] [Sir George Wentworth.]

[s] [See above, p. 302.]

[t] [Bramhall's melancholy account of the Irish Church, given to the Archbishop in his letter of Aug. 10th, 1633, may be here referred to. See Bramhall's Works, vol. i. pp. lxxix.—lxxxii.]

[u] [See above, p. 353.]

[x] [Lord Cottington.]

pigeons, hath tempted my old friend, the Secretary[y], from me, and he is become his man. So I have need to look to myself, when the relation is grown so near between them. As for that which you desire me so earnestly to let Mr. Secretary know, I protest I writ it in merriment, and did merely put it upon him, and cannot now recal what it is; you may, because you have my letter.

From your mirth you leap into those directions, which at your entreaty I gave; and I am glad you will so soon take order, that Divine Service may be read throughout in the churches, be the company that vouchsafe to come never so few. Let God have His whole service with reverence, and He will quickly send in more to help perform it.

For the holding of two livings, and but two with cure, since you approve me in the substance, I will yield to you in the circumstance of time. Indeed, my Lord, I knew it was bad, very bad in Ireland, but that it was so stark naught I did not believe. Six benefits not able to find the minister clothes; in six parishes scarce six to come to church. Good God! Stay the time you must, till there be more means, and some more conformable people.

Yet, in this sober discourse, I pray what means this Johnnism[z] of yours, 'till the rights of the Pastors be a little more settled?' You learned this from old Alvye[a], or Billy Nelson[b]. For where, I pray, in all the ancient fathers do you find Pastor applied to any but a Bishop? Well, I see the errors of your breeding will stick by you; Pastors and Elders, and all will come in, if I let you alone.

Well, 'tis no matter for the old trot that kept the goodwife while she lay in; look you to the Bishops, lest they make

[y] [Sir F. Windebank.]

[z] [Referring to his education at St. John's College, Cambridge.]

[a] [Richard Alvey was appointed Master of the Temple, Feb. 13, 15$\frac{88}{86}$, and the first Prebendary of the 5th Stall in Westminster Abbey, on its erection into a Collegiate Church by Queen Elizabeth, June 21, 1560. He died in 1585, and was succeeded in his Mastership of the Temple by Rich. Hooker. Mr. Keble (Hooker's Works, vol. i. p. 65, note 14) observes, "Mr. Alvie himself appears to have been inclined to Puritanism, as his name occurs in 'Troubles at Frankfort,' among the signatures to the Discipline, 1557. (Phœnix, vol. ii. 142.) This may partly account for Travers's appointment." Alvey was much followed as a preacher in his day, as is noticed in Walton's Life of Hooker.]

[b] [William Nelson was one of the protestors against the doctrine of universal redemption, preached by Baro at Cambridge. See Strype's Whitgift, book iv. chap. xviii.]

themselves or their successors lie out. And in the care for the schools, it was passing well thought on, that they might be taught English, not only to soften the malignity and stubbornness of the nation, as you write, but also because they will with the more ease and sooner be acquainted with English fashions, which yet can do no harm in that country.

On with your care for monies given to charitable uses; for righting the Crown in patronages; for entering the benefices into the first-fruit office. But I have done speaking of under six pounds. Do what your judgment leads you to upon the place, and where six will not find the minister clothes, the King's first-fruits will buy no lace. And while you prohibit Arts to be taught in this country, God send you art enough to get back your monies out of the friars' hands. I doubt it much.

Concerning the college at Dublin, since they have made me Chancellor, and your Lordship approves them in so doing, I will begin to take them to task; and if I have so much leisure, there comes a letter with these to the college, which I pray command be delivered.

The draught about the Commission for commutation monies, &c., was the last I could finish, and I sent it back with our Civilians' notes upon it, when your brother returned; and therefore I hope you have received it, and that the passage in your letter which now calls for it, was written in some mistake; for I assure you I have sent back all you sent me.

I have received the petition, and a letter from the Lord Bishop of Waterford; I here send you back the petition, accompanied as it ought to be. The King said, as soon as I had read it to him, God forbid, but that I should grant that. As for the other complaint against *, 'tis stark naught. But I hope you will make use of all that number, before you proclaim him.

Now you are merry again. God hold it. And what? Dr. Palmer acted like a king [c]. Be it so. But he was another card in the pack. As for Bishop Howland, you never heard of him. What? Nor of Jeames's wife neither [d]? Good

[c] [See above, p. 357.]

[d] [Does this refer to the widow of William James, Bishop of Durham? There was a dispute between his heir and his successor, Neile, respecting dilapidations. (See Diary, Jan. 31, 1623. Works, vol. iii. p. 146.)]

Lord, how ignorant you can be, when you list. Yea, but you have taken St. John's, Ox. *flagrante crimine*, and I put you to your memory. Is it so? Come on then, you know there is a cause in the Star-Chamber, some were to answer, and they brought their answers ready written. If the Bishop of Lincoln sent them ready for his turn, hath he not an excellent forge[e]? What if this appear? I hope you will not then say, I put you to your memory. 'Tis now under examination, and is not this if, &c. *flagrante crimine?* Go brag now; yet for your comfort I'll tell you, suppose all this, I doubt all will come to nothing.

I hope you will join Sir Thomas Fitz-Edmonds to the rest of his fellows, and make him vomit up Cloyne[f]. As for the building of a new church at Lismore[g], I will believe it when I see it; yet this I must needs say, none so fit to build a new one by repentance, as he that pulled down the old by sacrilege; and it is a fine pretence to speak of a new, when he is ready to be questioned for the old. And for Sir Beverley's tale, I have told it the King, who shook his head, yet could not but laugh at the cooks and the sculls.

Now, my Lord, to your great business: since the Bishop of Derry is dead[h], I have (though against the rule which I have lodged with his Majesty) moved earnestly for Dr. Bramhall to succeed him, and given him the reasons why, for his own service, and the good of the Church in that kingdom, he should dispense in this particular for the Doctor's being a little too young[i]. His Majesty, after some arguing of the business, and with great testimony of your

[e] [This refers to the case of Bishop Williams, mentioned above, p. 71. It will be remembered that Bishop Williams was educated at St. John's College, Cambridge.]

[f] [The Bishopric of Cloyne had been reduced in value to five marks a-year. See Bramhall's Life, in Biogr. Brit. note F.]

[g] [This refers to a proposal made by the Earl of Cork to rebuild Lismore Church. See above, p. 363.]

[h] [George Downham, of Christ's College, Cambridge. He was appointed Bishop of Derry in 1616. His treatise on 'The Covenant of Grace,' published at Dublin in 1631, was suppressed by royal authority, which Prynne (Cant. Doom, p. 171) ascribes to Laud's interference. Elrington (Life of Ussher, p. 130) suggests that the letter of Ussher on which this statement was grounded is probably a forgery.]

[i] [There appears some mistake as to the date of Bramhall's birth. For if, as stated in his Life, he was born in 1593, which agrees also with the statement in his Will, he was at this time more than forty years of age, which Laud had laid down in a previous letter (see above, p. 322) as the age he should adhere to in recommending those who were to be promoted to bishoprics. (See Life of Bramhall, p. iii. note [a]. Works, vol. i.)]

Lordship's good service to himself and the Church, granted him the bishopric, as you will see by the letters which accompany these. This I have readily done to serve you, with some departure from my own judgment in matter of age, hoping the Doctor will supply it with temper, and then he hath the more strength for his business, which, he says, he will not, and I say he must not leave, till that Church be better settled, which I dare say must be now, when a King, a Lord Deputy, and a poor Archbishop set jointly to it, or never.

What Dr. Bramhall holds in England he must leave[k]. The bishopric being good needs no commendam; if it did, it must be helped there. For I foresee marvellous great inconvenience, and very little less than mischief, if a way be given to Bishops there to hold commendams here. And, I pray, let Dr. Bramhall send me present word, what the names of the preferments are, which he is to part with.

The King hath now commanded me to write thus; and the Provost ere long may be fitted with a bishopric, if he make himself fit.

The sequel which your Lordship draws out of this is very good; That the Provost may have his Archdeaconry[l], (so then less than a little bishopric will fetch him off, contrary to your fears,) and the Dean of Cashells may be Dean and Provost, if the Fellows will elect him; if not, the King, I know, will give it him. I would willingly do nothing to disserve you, and so send me word, whether all deans and inferior clergymen to them be not in your own preferment, without moving the King, and only Bishops reserved to himself. But one thing more there is, which you must not deny me, and I hope you shall thank me for it. Dr. Bramhall, being once Bishop, though he stay a good part of the year with you, and attend the more general service of the Church, yet he cannot stay always with you, nor perform all those inferior services, which one in your house must do; I pray take Croxton into that under-service, I will answer for his sufficiency to do it.

I have showed to his Majesty that passage in your letters which concerns *, and his coming over; and the reason

[k] [The English preferment, which he still retained, was his Prebendal stall at York, which he did not vacate till Aug. 6, 1634. (See Life of Bramhall, p. vi. note [r]. Works, vol. i.) His stall at Ripon, and the Rectory of Elvington, seem to have been resigned by him when he first came to Ireland.]

[l] [Dr. Robert Ussher was appointed at once to the Archdeaconry of Meath, vacated by Bramhall's promotion. He was consecrated Bishop of Kildare, Feb. 25, 1635.]

why neither your Lordship nor myself can think fit that way be given to him at this time, being to attend in the great service of the Parliament there. His Majesty likes this proposal well, and promises to give no way to such his desires. But you know the workings of a Court, what they are; yet I hope the best. I have likewise acquainted his Majesty what a considerable business that must needs be, which, besides the fine to him, may be forty thousand pounds in point of restitution [m].

Now I have done with all your large letters, have at you a little for your harangue to that Council about the Parliament. I thank you for that duplicate. Young Windebank [n] (for whom I thank you also) came hither on Saturday, May the 3d. The next day, at Greenwich, your despatch to Secretary Coke [o] was read to the Committee, the King present, order given for us to meet, and for speed of our answer to you. If speed be not made to your mind, I am not in fault, and I hope you will have all things in time. Everybody liked your carriage and discourse to the Council, but thought it too long, and that too much strength was put upon it; but you may see what it is to be an able speaker. Your old friend says, he had rather see you talk something into the Exchequer; but he pleases himself extremely to see how able Brutus is in the Senate House; and wot you what? When we came to this passage in your despatch: 'Again, I did beseech them to look well about, and to be wise by others' harms; they were not ignorant of the misfortunes these meetings had run in England of late years, &c.' Here a good friend of yours interposed, *quorum pars magna fui.* I hope you will charge this home upon my Lord Cottington, he hath so many Spanish tricks, that I cannot tell how to trust him for anything, but making of legs to fair ladies.

I have received a letter from Croxton, and do here send you one passage of it, that you may see how the Lord Mountnorris stands affected to the Church, and your courses for redeeming it out of misery: *Cæterum, quod ad Præcento-*

[m] [It seems probable that this paragraph refers to the Earl of Cork. See above, p. 333, note p.]

[n] [This was Francis Windebank, who was afterwards elected, through Strafford's interest, a Member of the Irish Parliament. (See Prynne's Hidden Works, p. 118.)]

[o] [See the despatch in Strafforde Letters, vol. i. pp. 236—241.]

[illegible] illius disputationem attinet, [illegible] desiit honorationem meam Dominus Dominus de Monte Norrisio, ne quid de eo ad tuam referrem unquam Sanctiss. Paternitatem. Certe ille non omnino probare videtur rationem istam privilegialem, quae una ratione tamen res nullis aliis continenda legibus, felicissime jam tandem coepit restitui, &c. If he be as good a friend to the prerogative in other things, he was well preferred, and is like to do good service shortly.

It is more than time to end, and so I do, wishing your Lordship all health and happiness; and so rest

Your Lordship's loving poor Friend and Servant,

W. CANT.

Lambeth, May 14th, 16[illegible].

LETTER LXXVI.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. [illegible] p. [illegible]]

S. in Christo.

[illegible] YOUR LORDSHIP.—I took the first and best [illegible] could get to present your Lordship's petition [illegible] Majesty; and I did it to the best advantage I could to [illegible] your cause, or to use your own words, I did [illegible] it as far as I might. His Majesty, after [illegible] and considered it, commanded me to return this [illegible] That he was not yet satisfied concerning your business [illegible] would not do your Lordship nor any man else [illegible] and that there was one part of your petition which [illegible] much dislike, namely, the pleading of his gracious [illegible] that was past at several times formerly [illegible] &c. And his Majesty gave me special [illegible] you know that when he, upon earnest [illegible] leave to kiss his hands, he did not thereby [illegible] of anything which he knew not, as then [illegible] that for which you are now questioned; and [illegible] interpretations he made of it by your Lordship [illegible] either the wrong will be in his Majesty, who in [illegible] he thought to remit that which is no way fit [illegible] make him more strange to

delinquents in that kind. So this his Majesty utterly dislikes, and bids you not to trust unto it. This is all the answer I can give you. And I profess I did not expect that his Majesty would have pitched here of all parts of your petition. I have dealt truly and really with you, but am not able to do you any more service. I take my leave, and rest

Your loving Friend and Brother.

Lambeth, May 16, 1634.

Endorsed: 'May 16, 1634.
The copy of my letter to my L^d. Bishop of Lincoln, about his petition, &c.'

LETTER LXXVII.

TO SIR WILLIAM BELLASYS.

[Christian Remembrancer, Dec. 1841 [p],]

S. in Christo.

SIR,—Now I know to whom I am beholding for two young roebuck pies, and I thank you heartily for them. They came not as you intended; but I will take leave to tell you how they came. The two pies came to me a little before Christmas, as mouldy as if they had been sent from a far country. No direction at all came with them, but only that they came from Durham; so I thought they had been my Lord Bishop's sendings, and I either did give him thanks for them, or intended so to do. Now in the middle of May came your letter, by which I understand the pies came from you; and, truly, I thank you as heartily as if they had come to me in very good case, for so I know you intended them. And with these thanks I leave you to the grace of God, and rest

Your loving Friend,

W. CANT.

Lambeth, June 3, 1634.

To my loving friend, Sir William Bellasys, Sheriff of the Bishopric of Durham, These.

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[p] [From MSS. Harl. 7001, Art. 38.]

LETTER LXXVIII.

TO THE MERCHANTS AT DELFT.

[Prynne's Cant. Doom, pp. 407, 408.]

After our hearty commendations, &c. — We are commanded by his Majesty to signify unto you, that this bearer, Mr. Beaumont[q], chosen by joint consent of your Company to be your preacher at Delft, or where else you shall at any time reside, is a man learned, sober, and conformable to the doctrine and discipline established in the Church of England; and that you are to receive him with all decent and courteous usage, fitting his person and calling, and to allow him the usual ancient stipend, which Mr. Forbes[r] lately, or any other before him, hath received. And, further, we are to let you know, that it is his Majesty's express command, that both you, the Deputy, and all and every other merchant, that is or shall be residing in those parts beyond the seas, do conform themselves to the doctrine and discipline settled in the Church of England; and that they frequent the Common Prayers with all religious duty, and reverence, at all times required, as well as they do sermons; and that out of your Company you do yearly, about Easter, as the Canons prescribe, name two churchwardens and two sidesmen,

[q] [Heylin describes him as 'reputed for a learned, sober, and conformable man.' (Cypr. Angl. p. 259.)]

[r] [Concerning this person there is the following notice in William Whiteway's Diary, printed in 'Willis's Current Notes,' for July 1853: — "1633, Jan. 1.—This winter Mr. Forbes, a Scotchman, minister of the English Church at Delft, in Holland, having been sent for over by the King returned back into Holland. The King sent for him to employ him about the English Discipline in the English Churches in the Low Countries, which he flatly refused to do, but said he would hinder it to his power. Whereupon the King told him that, if he would do it he would make him a bishop; and he rejecting the offer the King dismissed him of his charge at Delft, having power from the States to appoint ministers and discipline for the English Churches there. In this conference Mr. Forbes told the King that King James a little before his death sent for him out of Holland, and told him very seriously that he desired him to give him a reason why it came to pass that he had found the Scotch Church good and left it bad, and that he found the English Church bad and should leave it far worse. Forbes said it proceeded from the bishops whose government was anti-Christian. Then King James craved his advice how it might be remedied. Forbes told him it might easily be altered in Scotland, where that Government was not yet so strongly settled, and in England it might be done, so it were wisely managed. King James promised to think upon some course to effect it, and to advise farther with him about it, in the meantime he charged him to conceal this their conference. The next news that Forbes heard of the King was of his death. How he came God knows."]

which may look to the orders of the Church, and give an account according to their office. And Mr. Beaumont himself is hereby to take notice, that his Majesty's express pleasure and command to him is, that he do punctually keep and observe all the orders of the Church of England, as they are prescribed in the Canons and the Rubrics of the Liturgy. And that if any of your Company shall show themselves refractory to this ordinance of his Majesty, (which we hope will not be,) he is to certify the name of any such offender and his offence to the Lord Bishop of London for the time being, who is to take order and give remedy accordingly. And these letters you are to register and keep by you, that they which come after may understand what care his Majesty hath taken for the well ordering of your Company in Church affairs. And you are likewise to deliver a copy of these letters to Mr. Beaumont, and to every successor of his respectively, that he and they may know what his Majesty expects from them, and be the more inexcusable if they disobey. Thus, not doubting but that you will show yourselves very respectful of these his Majesty's commands, we leave you to the grace of God, and rest

Your very loving Friend,
W. CANT.

June 17, 1634.

LETTER LXXIX.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. p. 268.]

Salutem in Christo.

MY VERY GOOD LORD,—After I had sealed my letters, I received one from the Dean of Cashells[a], with another enclosed, from some friend of his unknown to me. That letter enclosed importunes the Dean very earnestly to get a letter from me to your Lordship, in the behalf of one Mr. Chadwick, that he may succeed, as a Baron of the Exchequer, in the room of Sir Gerard Lowther. That which moved the Dean to send me the letter, is not any

[a] [William Chappell.]

forwardness of his to meddle in businesses of this nature, but only, as himself expresseth it, a fair respect, fearing lest if he should speed, and he seem backward, he and his causes for the Church might fare the worse, which made him choose rather to put me to the denial than himself, and I am very well contented with it. But I, my Lord, choose rather to grant in part than to deny for all; and out of this reason, the letter which came to the Dean tells him, that your Lordship hath a very good opinion of Mr. Chadwick as a fit man for this place; and if he be so, and you think so, these are so far to second his desires, as they may therein fulfil your own; but I cannot write to you according to all that is desired of me, not so much by the Dean, as by him that writes in behalf of Mr. Chadwick, because he desires from me an effectual letter to your Lordship for Mr. Chadwick against all competitors. And truly, my Lord, I do not use to write so to any friend, where I do know the man and his sufficiency, much less when I know him not; nor am I indeed well pleased, when any man writes so to me. Therefore, my Lord, all that I'll write is this, if Mr. Chadwick be as fit a man as any other for the King's service and your own, and as able and well set for the Church, I think you shall do the poor Dean of Cashells a great deal of favour, if you pitch upon him for this place; and I doubt not but the Dean (whom you are now drawing into a more public way) will both deserve it, and make good use of it for the Church. But if you have no such opinion of Mr. Chadwick, as the letter to the Dean pretends, then these letters of mine are not written. And I know you will order the matter so, whoever have the place, that the Church businesses shall proceed with favour enough, wherever they be just. So I leave you to the grace of God, and rest

Your Lordship's

Very loving Friend and Servant,

W. CANT.[t]

Lambeth, June 23d, 1634.

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[t] [Wentworth, in his letter of Aug. 23, gives his reasons for being unable to comply with this request. (Strafforde Letters, vol. i. p. 299.)]

LETTER LXXX.

TO ADAM BALLANDEN, BISHOP OF DUNBLANE.

[Baillie's Letters and Journals, Append. II. No. viii. p. 433 [u].]

Salutem in Christo.

MY VERY GOOD LORD,—My haste at this time forces me to write very briefly: and these are to let you know, that I writ nothing in my former letters but as the King was informed, and myself by him commanded. I have now read your Lordship's letters to his Majesty, which hath in some part satisfied him, but not altogether. And for the first, his Majesty saith, that though the gentlemen of the Chapel Royal did absent themselves for fear of arrests, having not to pay, and though that might hinder the service in the Chapel in a solemn and formal way of singing by them; yet his Majesty thinks you might have got a Chaplain of your own to have read the English Liturgy, that so the work for the main part of it might have gone on. And for the payment of those men, I think your Lordship knows, I have done all the good offices I can, but have it not in my power to mend all the difficulties of the time.

Concerning the disturbance that was in Edinburgh, if any wrong was done your Lordship, that must lie upon those who misreported you to the King, whoever they were. And, howsoever, the King took it not ill you advised the then Bishop of Edinburgh to appease the differences, for that was very worthily and deservedly done by you. But as far as I remember, the charge laid upon you to the King was, that in your own sermon, which you preached about that time, you did rather side with one party, than either repress or compose the difference [x]. Though I must needs confess to your Lordship, that by reason of the multitude of businesses which lie upon me, I cannot charge my memory with the particular.

You have done very well to acquaint the Lordships of

[u] [The original is in Wodrow MSS. folio, vol. lxvi. num. 16; and it had been previously printed in Dalrymple's Memoirs.]

[x] [This probably is the passage of the letter referred to in the 1st Art. of the Scottish Commissioners. See above, vol. iii. p. 304; and also Prynne's Hidden Works, p. 149.]

Council and Session, &c. with his Majesty's resolution concerning the Communion in the Chapel Royal. And I doubt not, if you continue to do that which his Majesty looks for in the course of your Church, and which is most just and fit to be done, but that you will easily recover his Majesty's favour, and find the good of it. So in haste I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, July 1st, 1634.

To the Rt. Reverend Father in God, my very good Lo. and Brother, the Lord Bp. of Dunblane, These.

Endorsed: 'Anent Reading of the Liturgie, and his Sermon at Edinburgh.'

LETTER LXXXI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. p. 271.]

MY VERY GOOD LORD,—I have received your letters of June the 23d, and the duplicate in them. It pities me to think how you stay for our answers. You will by the date of my former letters see, how long mine lay in Mr. Raylton's[y] hands, before others that were to go with them could be got in. My cypher is packed up for Croydon, whither I am going this day, else I would tell you what little rest I am like to have at my country house, till the King be gone in progress, and somewhat else.

Since my letters were sealed, your long despatch about the Apostiling[z] was read to the Committee, the King present. Order given to Mr. Secretary Coke for answer; and I hope you have it. The old man is exceeding diligent; and the truth is, so are we all, if you will believe us. I beseech your

[y] [William Raylton is frequently mentioned in Wentworth's letters, as also in those of Sir George Radcliffe. He was Wentworth's agent.]

[z] [This is the despatch of May 13, 1634. Strafforde Letters, vol. i. pp. 244—251.]

Lordship for favour. I do most heartily thank you for your short letter; and, I pray, remember I do so, that your threatening to make the next a souser may blow over. I was fain to write nine letters yesterday into Scotland. I think you have a plot, to see whether I will be *universalis episcopus*, that you and your brethren may take occasion to call me Antichrist.

Well, whate'er I am, or am called, I thank you for the Church with all my heart; and I hope so doth my Lord of Clonfert[b] too. If I thought he did not, I would send him a link to see his benefactors. Mr. Raylton calls, and I doubt it is for these letters, which are as short as yours. The Lady Mora[c] commends her to you, and tells you she would make more haste, did she not stay to accommodate private ends. I rest

Your Lordship's

Faithful Friend and Servant,

W. CANT.

Lambeth, July 3, 1634.

LETTER LXXXII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. p. 272.]

Salutem in Christo.

MY VERY GOOD LORD,—The bearer hereof[d] hath been with me at Croydon, and these are both to give your Lordship thanks for your favour to him, and to certify you, that my opinion concerning his worth is the same that it was at first; and I doubt not, but that he will every day improve himself for the service of the Church and your Lordship, in which way I shall heartily thank you for any encouragement you shall please to afford him. And for the Mastership of the College at Dublin, the sooner he shall be settled there the better.

[b] [Robert Dawson, appointed to the Bishopric in 1627. The remark relates to a proposed augmentation of his Bishopric. See below, p. 400.]

[c] [Laud and Wentworth use this phrase to reprobate the dilatoriness of the English ministers.]

[d] [Wm. Chappell, the Dean of Cashel.]

I have only one more thing to trouble your Lordship with at this time, and that is concerning one Mr. Cressy [e], a Divine who is lately arrived in Ireland. I have received good testimony of his sufficiency, as a younger man, and had thought to have recommended him to your Lordship a good while since, but that other businesses have caused me to slip it. I pray you, when he comes in your way, will you be pleased to take notice of him from me? And as he shall approve himself by his good carriage, so let him stand or fall in your Lordship's estimation. Thus far in haste, that Mr. Dean might not return empty-handed. Of other things I will, God willing, give your Lordship an account by the next return. So I leave you to the grace of God, and rest

Your Lordship's

Very loving Friend to serve you,

W. CANT.

Croydon, July 10th, 1634.

LETTER LXXXIII.

TO DR. RICHARD ASTLEY, WARDEN OF ALL SOULS.

[Tanner MSS. vol. cccxl. fol. 115 b.]

S. in Christo.

SIR,—When the Fellows came to me the last year about the money which was to be divided among them at the end of their audit, I was willing the first act that I did as Visitor of that College should be with as much favour as could well be showed to the Company, preserving the state and government of the College. And to that end I spake to the Fellows which were trusted, that they should not fail to let the Company understand how careful I then was, that the exercise of the House should be duly performed, as well as all other moral and civil duties.

[e] [This was Hugh Cressy, who had already been Lord Wentworth's Chaplain when in the North. (See Wentworth's reply to this letter, Aug. 23, 1634; Strafforde Letters, vol. i. p. 300.) In 1642 he became, by the interest of Lord Falkland, Canon of Windsor, and about the same time Dean of Leighlin. In 1646 he joined the Church of Rome, and was the author of the 'Church History of Britanny,' and other books on the Romish side, which involved him in controversy with Lord Clarendon and Stillingfleet. (Wood, Ath. Ox. iii. 1011—1016.)]

Since this time I have had as watchful an eye as I might upon that government; and do find that some things are very much out of order there, both against the local statutes and all other common rules of reason and government, which I must desire may be amended fairly. And, first, I understand that in the yearly choice of your Deans (an office of great consequence for upholding, or perverting, the discipline of a College), you, and the rest of the electors, are quite departed from the statute and ordinance of your Founder. For your statutes require that your Deans should be chosen *de discretioribus, et maturioribus sociis*[f]. And surely none but such are fit to be joined with the Warden in giving consent to punishments. But contrary to this, you choose your Deans not by worth or judgment, but only by ordinary course of seniority; and by that means descend to juniors, who are very unfit to govern such a College. And from hence it is, that some of the students neglect not only public exercise, but even their private studies also. Beside, when you, as Warden, would willingly, I conceive, punish not only these neglects, but other excesses in apparel and miscarriages in conversation, these young Deans refuse to concur to the punishing of such delinquents: and I doubt a great reason of it is, because themselves are equally culpable with the offenders, and so might be thought to punish themselves in others. And all this comes by departing from your Founder's statutes, in not choosing these officers according to worth and merit.

Secondly, I am informed that you, and the rest of the Fellows Electors, are run into the same error in the choice of your Bursars by seniority too, and not putting a difference. Whereas your statutes require that the Bursars should be *aptiores, et magis circumspecti*[g], a quality not easily found in younger men, who usually are too profuse to be trusted with the estate of a College, and too often prove not responsible.

These are therefore to require you, Mr. Warden, to call the Fellows together, and to take notice yourself, and communicate to them, especially such as have voice in the choice of officers, that I give it as a strict charge, that hereafter you make neither Dean nor Bursar by seniority only; but that you choose such as are seniors, or others that are very

[f] [See Statutes of All Souls College, cap. viii.]

[g] [Ibid. cap. vii.]

deserving by their studies and conversation. And that you keep all those from being elected Deans, which have been defective in their studies, or are otherwise obnoxious in life and conversation. And if any man being once chosen Dean shall refuse to join with the Warden in the punishment of any excess whatsoever, where just proof is made against the delinquent, I shall take such course with him upon complaint made to me, as I hope shall remedy that notorious kind of maintenance by a governor against government.

Next, that I lay the same charge upon yourself and the Electors, that such Fellows only be chosen Bursars as are known to be provident, and fit for that place; for if the stock of the dead College be not well maintained, the state of the living College, which are yourself and the Fellows, cannot be upheld, which would turn to the great dishonour of a bountiful Founder. And, particularly, I do require of you and them, that no man be elected to the office of a Bursar, or any other office, that hath misbehaved himself in the office of Dean. Besides, I do hereby particularly give in charge, that every year one of the Bursars at the least be chosen out of the ancientest Fellows of the House, against whose carriage in former offices there hath been no exception. And this I do because I understand the College revenues have been in some later years in younger men's hands in this office, whence they have not been recovered without difficulty.

And this charge I require you, Mr. Warden, to deliver to all the Fellows, but especially the officers, that they use not long, undecent hair, nor wear large falling bands, nor boots under their gowns, nor any other like unstatutable novelty in their apparel. For these kinds of excesses, I understand, are much grown into that College; and that some officers, especially the Deans, who should punish these faults in others, are too usually themselves seen in such uncomely habits. And now, Mr. Warden, I desire you both to let the officers and the Fellows in general know, that though I think fit to send yourself and them this admonition by letter, being most unwilling to fall upon the sourest way at first, yet I shall assure you, that if your elections shall not hereafter be regularly made according to your statutes, or that these and

the like abuses shall continue without reformation, I shall, God willing, use that power which your honourable Founder hath left, and commended to me, and not suffer either the discipline or the thrift of that College to decay or be impaired. But I hope this fair admonition will amongst such ingenuous men produce all such good effects as are desired. In which hope I leave you to the grace of God, and shall ever rest

Your very loving Friend and Visitor,

W. CANT.

Croydon, August 1, 1634.

LETTER LXXXIV.

TO EDMUND GRIFFITH, BISHOP OF BANGOR.

[Wilkins' Conc. tom. iv. p. 493 [h].]

Salutem in Christo.

MY VERY GOOD LORD,—Whereas his Majesty, in a princely consideration of the several bishoprics of this kingdom, hath, amongst others, written to your Lordship, to take care that hereafter the lands belonging to your See be let for one-and-twenty years, and not for three lives, for the benefit of the Church and your successors; I make no doubt but you will carefully observe that his gracious pleasure: but in that diocese I hold it requisite you enlarge your care concerning the lands of your bishopric already demised. I pray, therefore, and do hereby require you to call upon every tenant that holds lands of your bishopric, that he make a survey of the lands he holds, and set the quantity of acres, the particular names of the closes and other lands as they are and have been called, and in what township, parish, or county the same and every part thereof lieth; and if it be possible, that they do this before Michaelmas day next; also, that they certify you how long they and their ancestors have held the said lands now in lease to them, and what houses they, or their ancestors, have suffered to decay, and what remain in repair upon the same; and whether the rents answered unto

[h] [From Reg. Laud, fol. 207 a, where it is said to be addressed to the Bishop of Bangor, which Wilkins does not specify. The King's letters to the Archbishop on this subject are registered Reg. Laud, fol. 202 b, and to the D. and C. of Cant., Reg. Laud, fol. 203 a.]

the bishopric, be out of the lands they hold by the said several leases respectively, or out of any other lands held from the archbishopric, which they do receive of the bishop's freeholders as a chief; and that they express by what right they receive such rents, and how much the rents are, if they be not issuing out of the lands demised unto them. And though this course be taken, yet it is not intended that you shall be concluded thereby; but the end is, to prevent the concealment of the Church's land, and to discover such as go about to conceal the same[i]; and if you make it appear that any tenant of your Lordship doth hold more lands than he doth acknowledge upon this survey, I will inform his Majesty of him, and his course against the Church, that such further order may be taken with him as shall appertain to justice. But I hope they will all deal fairly and conscionably with you. Thus recommending to you in this the care both of yourself and successors, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

Croydon, August 16, 1634. W. CANT.

LETTER LXXXV.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 28.]

MY VERY GOOD LORD,—These are only to remember my love to you, and to prevent any mistakes which may arise about my visitation, which now draws towards an end in your Lordship's diocese, and I am most willing it should end as it began, without any the least unkindness put upon you.

When your Lordship's servant, Mr. Prigeon, was last with me at Croydon, he desired, in your Lordship's name, that he might have my relaxation ready drawn by the eleventh of September next, about which time he said my half-year expired. I told him I could not foresee my necessary occasions of absence, which might fall as well upon that day as

[i] [There appears to have been much concealment of Church lands in this diocese, for William Roberts, Archdeacon of Anglesea, was promoted to this Bishopric on its next vacancy 'for discovering Church goods to the value of 1,000*l.*' (Wood, Ath. Ox. ii. 888.)]

any other, but I promised it should be ready for him within two or three days after his then coming, and that he should have it with him; or upon the very day he desired, if I were not necessarily hindered.

My Lord, this promise, as well as any other I have hitherto made, I am most willing to keep; but then I must desire of your Lordship, that all like fair respects may be used towards me; for if I hold my visitation but just my half-year, yet the procurations from the six several Archdeacons must be due to me, either for Our Lady-day, or for Michaelmas. Now, my Lord, I know not whether my Vicar-general have received them for Our Lady-day or not; if he have received them, or that your Lordship will undertake to me that they shall be paid unto me, I shall most willingly make my relaxation accordingly; for I have no purpose to continue my visitation to gain both half-years; and the one which is my due, I presume you will as freely allow me. That which makes me move this to your Lordship is, because I know not whether you will acknowledge my visitation to begin from the date of my inhibition, or from Mr. Attorney's publishing his award. If from my inhibition, then Our Lady-day's procurations are payable unto me; if from the award, my half-year comes not out till Michaelmas, and then the procurations due at that time will be to me. I pray your Lordship to take which you will, so you leave one to me, that all things may end as fairly as they began, and that I may have cause still to continue

Your very loving Friend and Brother,

W. CANT.

Croydon, August 25, 1634.

Endorsed: 'August 25, 1634.
The Copy of my Letter to my Lord Bishop of Lincoln concerning my procurations, &c.'

LETTER LXXXVI.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 29.]

MY VERY GOOD LORD,—Being at Lambeth this day upon some necessary occasions, my secretary acquainted me that he

received a letter from your Lordship's servant, Mr. Prigeon; the contents were concerning your procurations of your Archdeacons, which I conceive to be due to me by reason of my visitation, and to that purpose I wrote my letters unto your Lordship about some three weeks since or more, and if they came not to your Lordship's hands I have been ill-used. But, upon the whole matter, all that I shall say is briefly this: I shall use my best endeavour to uphold the rights of that place where it hath pleased God and his Majesty to set me, but shall be very careful not to do your Lordship, or any other of my brethren, wrong, willingly I certainly will not; and for this particular, if the procurations for the half-year be not due to me, I shall very easily and readily quit my claim to them whenever that shall be made apparent. But if it appear to be otherwise, and that they are due to me, your Lordship will give me leave in a fair way to preserve my rights; and that your Lordship may perceive how ready I am to show you what courtesy I may, I have without more ado sent you down by this bearer your relaxation, which you had received sooner, but that I expected every day your Lordship's letters in answer of mine. So in great haste I leave you to God's grace, and rest

Your Lordship's loving Friend
and Brother.

Lambeth, Sept. 15, 1634.

Endorsed: 'Sept. 15, 1634.
The Copy of my second Letter to the Bishop of Lincoln about the procuration money, &c.'

LETTER LXXXVII.

TO THE CLERK OF HIS MAJESTY'S SIGNET.

[Prynne, Cant. Doom, p. 355[k].]

SIR,—You are to prepare a Bill for his Majesty's signature after the usual manner, containing a grant of the Bishopric of Limerick, in Ireland, now void by the death of the late

[k] [There is in the same place a similar letter to Secretary Windebank on a like subject, but it has not been considered worth while to print it.]

Bishop there[1], to George Webbe, Doctor in Divinity[m], and one of his Majesty's Chaplains in Ordinary. And for so doing these shall be your warrant.

W. CANT.

September 22, 1634.

LETTER LXXXVIII.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 31.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD, My duty and respects unto your Grace remembered,—

I have not indeed received any letter from your Grace since my coming down unto this country, before that which was delivered unto me upon Saturday last at night, together with the relaxation, for which I humbly thank your Grace. Your Grace hath all the reason that can be to receive those procurations mentioned in your Grace's letters from any parties which by law or practice ought to pay them, but truly I cannot hear or find that ever any sum of money was paid at all, or any such sum demanded from any Bishop of this See by any of the Lords your Grace's predecessors in their visitations, under what power or letters of association soever they were performed. The procurations which the Archdeacons pay unto me are valued in the King's books to a penny in the corps and temporalties of my bishopric, for the which I answer firstfruits, tenths, and subsidies.

Nor are they paid unto me half-yearly by the Archdeacons, but as it happeneth once within the year, when their visitations are despatched, for want whereof they have yet forborne to pay me anything all this year. Thus I conceive the case to stand, if it please your Grace; but if either by your Grace's records or mine own I may be otherwise informed,

[1] [Francis Gough.]

[m] [George Webbe, of C. C. C. Oxford, inducted to the Vicarage of Steeple Ashton, Wilts, May 15, 1605 (Churchwardens' Books); in July 28, 1621, to the Rectory of St. Peter and St. Paul, Bath. He christened the eldest son of King Charles, who died soon after his birth. On Dec. 18, 1634, he was consecrated Bishop of Limerick. He was imprisoned in Limerick Castle by the Irish rebels, and died there in 1641. (Wood, Ath. Ox. iii. 29.)]

I will not in any matter of money be found obstinate, but remain always, with my prayers to God to bless your Grace with all health and happiness,

Your Grace's most humble
Servant and Suffragan,
JO. LINCOLN.

Buckden, this 22d of Septemb. 1634.
To the Most Reverend Father in God and his very good Lord, the Lo. Archbishop of Canterbury, &c. &c. Present these.

LETTER LXXXIX.

TO PATRICK FORBES, BISHOP OF ABERDEEN, AND CHANCELLOR OF THE UNIVERSITY [n].

[Fasti Aberdonenses, pp. 400, 401.]

S. in Christo.

MY VERY GOOD LORD,—I was very sorry, at my being in Scotland, that your want of health denied me the sight of you with the rest of my brethren there. For I had heard so well of you, that I was desirous to know you; but it pleased God to dispose otherwise both of me and you. For the business which you have recommended to me, Doctor Gordon hath been with me, and delivered me a copy of all those things which he hath to move to the King. I have already spoken to his Majesty about them, and shall continue to do him all the kindness I can to help on his despatch, and to show all the favour I can to the University. But I doubt, the particular suits being many, and the King not being well acquainted with some of them, there must some reference be made before you can have his Majesty's full answer to your demands; howsoever, I shall do you all the service I can. So wishing you health and comfort in

[n] [Bishop Forbes held these offices from 1618 to 1635. He had requested Laud's good services in order to re-establish the University of Aberdeen "in hir jurisdictioun, conservatorie, and priviledges, according to hir ancient rightis grantit thairanent."
The Bishop of Aberdeen was *ex officio* Chancellor of the University.]

your infirmity, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Croydon, Sept. 23, 1634.

I pray you commend me to your son, Doctor Forbes [o], from whom I received a letter about the same business, and therefore by you return the same answer, with thanks to him for his kindness.

LETTER XC.

TO ADAM BALLANDEN, BISHOP OF DUNBLANE.

[Baillie's Letters and Journals, Append. II. No. ix. p. 434 [p].]

S. in Christo.

MY VERY GOOD LORD,—I have a second time moved his Majesty concerning them that obeyed or disobeyed his commands in receiving the Communion in the chapel at Holyrood House [q], and you shall not fail to receive his Majesty's answer by my Lord [of Rosse]; so that I shall not need to be further troublesome to you in that parti- [cular].

His Majesty is fully satisfied that the English . . in . . the Chapel Royal before my Lord of Rosse . . . . . and in all things else, onl . . . . . satisfied me concerning . . . . . his Majesty such satisf . . . . . doubt not but your L . . . . . so much to your fi . . . . . Your . . . . . Gentlemen of the Chap. . . . . to move his Majesty conce . . .

[o] [Dr. John Forbes, Professor of Divinity and Ecclesiastical History in King's College, Aberdeen, the author of the 'Instructiones Historico-Theologicæ.']

[p] [The original is in Wodrow MSS. fol., vol. lxvi. numb. 17.]

[q] [This letter is referred to in the first charge of the Scottish Commissioners. See above, vol. iii. p. 305; and Prynne's Hidden Works, p. 150.]

. . . . . and he told me that a little before his . . . d since the . . . . your Lordship half the money was paid unto them. And that the other half was paid before to one, I think, of their company, whom themselves employed to receive it: who, it seems, was a bankrupt, and either ran away with their money, or misspent it, or else served his own turn with it. Now, what to say to this I cannot tell, for the chequer is not in that case that I can think it fit, or if I do, I am sure the Lord Treasurer will not think so, that the King should pay the same sum twice; and yet I must confess, it falls very hard upon the poor men to bear the loss; but they should have been wiser in the choice of their agent. Notwithstanding, if there can be any hope in this case to relieve them, I shall do my best; and for the future, my Lord hath promised that they shall be duly paid. So I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

Croydon, Octobr. 4, 1634. W. CANT.

To the Rt. Reve
my very good L
Lo. Bp. of Dun
Endorsed: 'Against these the
. . . . municat.'

LETTER XCI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. pp. 329—331.]

Salutem in Christo.

MY VERY GOOD LORD,—To the answer of your letters[r], and as briefly as I can. I like your resolution well, not to mention things *in fieri*, but where you would have advice, of which God be thanked you need little, and I am not able to give much.

I knew how you would find my Lord Primate affected to the Articles of Ireland; but I am glad the trouble that hath been in it will end there without advertising of it over to us. And whereas you propose to have the Articles of England

[r] [This was the letter of Aug. 23. See Strafforde Letters, vol. i. pp. 298—301.]

received *in ipsissimis verbis*, and leave the other, as no way concerned, neither affirmed nor denied, you are certainly in the right, and so says the King (to whom I imparted it) as well as I; go, hold close and you will do a great service in it[s].

I am glad Streatch hath refused, since the Bishop hath the land[t].

Now, fie upon it, if the salmon of that river be bad, yet your loss is the less, since you have so many trouts that may be tickled into anything, or anything out of them. And I see you owe me much for that praise and commendations, which works upon the dullest capacities. And the more because it works not only on them, but on all *Parsons* and their children, and them that marry them, especially where praise is *Lowder* than ordinary, and hath it entailed[u].

Your letters, you tell me, came by so safe a hand, as frees us both from the trouble of cypher. Be it so. And I am always glad in this kind to have but little arithmetic; yet was your letter written by so safe a hand too? Your own hand it is not; whose it is I know not; nor will I cast any jealousy causelessly on any. But I'll tell you a tale, which I assure you comes from very good hands, and I will for all this sure hand tell it you in arithmetic, and enjoin you silence. The Lord Treasurer says, that the Archbishop of Canterbury and the Lord Deputy of Ireland are very great; and the Lord Deputy poisons me by letters, and then the Archbishop doth him all the ill offices that may be to the King. If ever I hear of this again I will call you blab, and never write more.

Now for that great matter which you trust so freely; you see what you great men do with us Churchmen and our certificates. But if now the Earl will take down the tomb[x], to prevent pulling of it down, all is well.

Sir Philip Mainwaring hath paid me thanks enough; but I hope he will not be known that he owns me any. I take it all for compliment.

[s] [This refers to the adoption of the English Articles, as well as the Irish, in the Convocation.]

[t] [See above, p. 308.]

[u] [The two words in italics in this sentence refer to Sir Gerard Lowder, who was about to marry Sir William Parsons's daughter, and are in allusion to a remark in Strafford's letter.]

[x] [See above, pp. 358, seq.]

As for my marginal note, I see you deciphered it well; and I see you make use of it too. Do so still, thorow and thorow. Oh that I were where I might go so too! but I am shackled between delays and uncertainties. You have a great deal of honour here for your proceedings. Go on, a God's name.

The next passage in your letters, concerning the great man that hath engrossed so many parsonages, &c. as are mortgaged for four thousand and eighty pounds[y], I read over to his Majesty, who bids you be sure your ground is good, and then spare none.

Since you would fain know in good earnest who it was that took so much pains to abuse you about your speech, certainly it could be none but that old companion of Lerma and Rotherigo[z]; and I verily think he got some one or other in the house by brachygraphy to take your speech, or some notes of it, and send it over in haste; if this were not it, I am at a loss.

I thank your Lordship for the Dean of Cashells; I hope he will play the Provost well; and that he may do so, I will do the best I can to set their statutes right; they are now in my hands, and I will perfect them before I return them if God say 'Amen' to it. And I thank your Lordship as much for dispensing with his oath, as for the Provostship; for there are very good reasons of his refusal[a]. I have received a letter from the Archbishop of Tuam, that he is willing to leave his *commendam* which he hath in Dublin[b]; and I thought to be an earnest suitor to you, that now Dr. Bramhall is better fitted[c], you would give the Deanery of Christ Church to the Dean of Cashells, that so he might be nearer the College, and make another Dean of Cashells. But asking about this, I am told you are resolved upon another[d], and if it be so, there's an end of that business, for I love to be modest with my friends.

[y] [Lord Clanricarde.]

[z] [Lord Cottington. This refers to an expression in Wentworth's letter.]

[a] [The oath of the new Provost was dispensed with in order that a way might be left for the introduction of the proposed new Statutes. (See Chappell's Life in Biogr. Brit. note C.)]

[b] [Dr. Randolph Barlow held up to this time the Deanery of Christ Church, Dublin, in commendam. See above, p. 258.]

[c] [Recently appointed Bishop of Derry.]

[d] [Henry Tilson, one of Wentworth's Chaplains, afterwards Bishop of Elphin. (Wood, Ath. Ox. iv. 814.)]

I like your proposal to have half-a-dozen good scholars sent over to help fill that College, and the hopes you put them in, *cæteris paribus*. For that, none so fit to think of it as the new Provost; and when he shall send me word of what degree they may or must be, I will give him the best assistance I can.

I am very glad you are so confident for Youghall [e]; and for Lismore you have all the records which the rats have left uneaten. If any Nemesis have a better stomach to the Earl, than the rats had to the records, let her eat on. And I think your Lordship is very right, that one great example will do much good on that side; and so it would on this too, could we light upon the making of it. I spake both with his Majesty and with Secretary Coke; to the one to grant, and to the other to hasten a new Commission for the Castle Chamber. Mr. Secretary told me at Nonesuch it was ready, so I hope you have it by this time. And God speed you.

Well, you have given me freedom, where I dissent in judgment; I will make use of it, and not deny you that which you so kindly challenge to yourself, and give to me; and as long as you shall retain the obedience of a son, I will take upon me to be your ghostly father. If, therefore, from henceforward I take on me to command, lay down your sword for the time, and know your duty.

For the Lady Mora I have said all, and I see you will not let me be alone in that opinion. In too much earnest here is such delay and uncertainty, that I know not where I am, if I step never so little out of myself, as needs I must, having so much to do and with many.

As concerning Mr. Chadwick [f], he is a stranger to me; I writ upon entreaty, and I think I sent you such word. But to me you shall not be answerable for him, if he answer not your judgment of him there.

So soon as ever the King returned from progress, I stepped to him, and read over that part of your first letter to me,

[e] [Wentworth desired to recover for the Churches of Youghall and Lismore the property of which they had been despoiled by the Earl of Cork. (See above, p. 332.)]

[f] [See above, p. 382.]

which concerned the keeping of the subsidies on that side for the necessities of that kingdom, and that they might not by any art be drawn over hither[g]. His Majesty liked the motion very well, and promised me you should order them there according as you have proposed. Yet, finding in these your last, sent by Secretary Mainwaring, another passage large and full to the same purpose, I took an occasion to second the motion I had formerly made, and read that over to his Majesty, not sparing either 'the raising up of a kind of emulation,' as you there wish; nor this, 'that they on this side are driven to such straits, that, like sinking men, they catch hold of each twig to keep themselves above water, &c.[h]' His Majesty gave the same answer, that the money should not be called thence. So I have done in that, all that you desire, and all I can.

I have before given you all the account I can, how the Lord Cottington got so many passages of your speech, and so soon. But I thank you for giving me warning of a man that hath traded twenty years with Lerma and Rotherigo. If he deceive me after such a warning, he hath good luck; yet I cannot tell what he may do, if he fall to pray upon his beads again[i]. I have got him to tell me the tale. I assure you, it is the most exquisite piece of hypocrisy that ever I heard of, and what 'tis else your letters have told me already.

I here send you back letters signed for the Bishop of Clonfert[k]. God's blessing be upon you; 'tis an excellent work. Mr. Secretary Windebank told me, he would remit his fees; and if it be not done, somebody is in fault; but I hope it is.

So I am come to the end of your letters. Now I shall first thank you for the duplicate of the despatch you sent me. Next I am to tell your Lordship, that the King hath given the Bishopric of Limerick to Dr. Webbe, one of his ancient

[g] [This was Wentworth's letter of July 19. (See Strafforde Letters, vol. i. p. 273.)]

[h] [See Wentworth's letter of Aug. 23. (Ibid. p. 300.)]

[i] [This refers to a story told by Wentworth of Lord Cottington. (Ibid.)]

[k] [This was a warrant for the restoration to the See of Clonfert, of the Abbey of Portu-puro. (See ibid. pp. 302, 303.)]

chaplains, who I hope will discharge that place well, and give you content. For Dean Lesley[l], I think him one of the fittest on that side, and shall be ready to assist him, when you shall find it fit. I received a letter from the Dean of Limerick, Mr. Geo. Andrews[m], that he might now succeed in the bishopric; but his letters came too late, and had they come sooner they could not have varied his Majesty's resolution for Dr. Webbe. I did formerly receive a letter from the Lords Justices of that kingdom in Mr. Andrews's behalf, with a great testimony of his sufficiency. And truly, my Lord, I should have done any reasonable thing for him upon their testimony, had not the King been settled upon another. Now my thoughts do a little stagger, and by the letters which he hath sent me that staggering is occasioned. I send you herein his letters, that you may see what fustian they are; but when you have read them, I pray you burn them, (for I would not publicly disgrace him,) and send me word in your next what esteem you have of the man for honesty and sufficiency.

My Lord of Derry writ unto me, what good might be done by buying in impropriations[n]. And he conceives a stock might be raised to do it out of the fourth part which is to come to the King upon Mr. Porter and Mr. Murray's patent; and he writes further, that your Lordship approves of it. I have acquainted his Majesty with this, and he likes it well, and bid me tell you, he hopes if you turn this from him to the Church, you will be so circumspect as that you will not fail to find some other thing, as good or better for his profit. And I pray of this be careful, else some great mountain or another may be made of it, I know by whom[o].

I herein likewise send you a letter of the Bishop of Waterford, in which he desires your Lordship's favour towards him for the bettering of his means. I pray let him

[l] [Henry Lesley, Dean of Down. He was consecrated Bishop of Down and Connor, Oct. 4, 1635, on the death of Bishop Echlin. "He is recorded as a man of vigorous intellect, and large acquirements." (Mant's Hist. of Irish Church, vol. i. p. 514.)]

[m] [George Andrews, of Magd. Hall. He was consecrated Bishop of Ferns and Leighlin, May 14, 1635. He retired to London during the Rebellion, and died in 1648. (Wood, Ath. Ox. iv. 806.)]

[n] [This was one of the great services performed by Bramhall for the Irish Church. See Life of Bramhall, reprinted from Biogr. Brit., Works, vol. i. p. vii., and Bishop Jeremy Taylor's Funeral Sermon, ibid. pp. lix.—lxii.]

[o] [As it was, this was made one of the charges against Laud at his trial. See above, vol. iv. p. 176.]

[illegible] I have written, and I know you will do what is [illegible] according to the merits of Churchmen, and that's all [illegible] ask.

When I had written almost thus far, in came your letters [illegible] Sept. [illegible] with [illegible] in them; and truly I made [illegible] account [illegible] my next coming to Court to see as much as [illegible] your own [illegible] being observed, what became of [illegible] and have not seen the King [illegible]. Now I am going to Court again, and if [illegible] anything worth the adding, you shall be sure to find [illegible] these. Yet whatsoever become of your [illegible] anything else, I love my master's service, the com[illegible] good, and your own person so well, that I here take the [illegible] yourself so much by that [illegible] be the suit denied, as if [illegible] have weighty reasons for this, but for the [illegible] strength to express them to you. All my [illegible] I assure myself you understand me fully, and [illegible] yourself for what I say.

After this I received your Lordship's letters of the 1st of October, [illegible] complain without cause; [illegible] opportunity. I will do [illegible] the right I can to the King; [illegible] given me.

[illegible] recommended Dean Andrews [illegible] and very fairly, and I have [illegible] and true from the King. I came to know that man's [illegible] these last letters of [illegible] described him, and I [illegible] much according to knowledge.

This 19th of October, at Hampton Court, where I was in great faintness,[1] the Irish Committee was called by the King, and in his presence your despatches[2] read, and Secretary

[1] [This was a request made by Wentworth for some mark of the King's favour. See the King's reply in Strafforde Letters, vol. i. pp. [illegible]]

[2] [Dean Andrews incurred Wentworth's severe displeasure for his conduct in the Convocation held shortly afterwards. Wentworth writes to Laud, 'If your Lordship thinks Dean Andrews hath been to blame, and that [illegible] him for it, make him Bishop of Ferns and Leighlin . . . [illegible] without any other commendation than as the last Bishop had, and [illegible] I assure you he shall leave better behind him, than will be recompensed out of that Bishopric.' (Strafforde Letters, vol. i. pp. 343, 344.)

[3] [See Strafforde Letters, vol. i. pp. [illegible]]

Coke directed to all the haste that might be for return of answer to each particular respectively. To that I refer you. Only your matter of the tallow is put off to further consideration. But it is strongly alleged, that there is no restraint upon it. My Lord Treasurer was in the house, but very ill-disposed, and came not up to the Committee.

I am very weary, therefore here's an end for this time. To God's blessed protection I leave you, and rest

Your Lordship's loving poor Friend and Servant,

W. CANT.

Lambeth, Oct. 20, 1634.

LETTER XCII.

TO THE DEAN AND CHAPTER OF NORWICH.

[Wilkins' Conc. tom. iv. pp. 494, 495[s].]

S. in Christo[t].

After my hearty commendations, &c.—I do very well remember the late alteration of your Statutes[u], and the settlement of them in Bishop Harsnet[x] and Dean Suckling's[y] time; my predecessor and myself, among other, being employed in that service. At that time it troubled me very much, as it hath since done, upon the consideration of other Churches, to see the weakness of that quire, and the small means that was left to make it better; considering that neither the quire, nor anything else about the Church, can flourish without some proportionable reward to service. The good old Dean, to help things on as far as he might, projected two things; the one was some proportion of corn to be allowed them, which I think was then settled, and I hope continues; the other I do not well remember that it was settled by statute, the more the pity, but it was generally thought fit and approved by all of us, to whom the consideration of the Statutes was then recommended; that is, that such small benefices, or cures, within the city and suburbs as are in the Church's gift, should, as they fell void, be given to the petty

[s] [From Reg. Laud, foll. 213 b, 214 a.]

[t] [This is printed 'Domino' in Wilkins. The other variations from Wilkins, are the result of a collation of the Register.]

[u] [See a copy of the Statutes in Rymer, Fœd. VIII. iii. 40, 41.]

[x] [Samuel Harsnet, successively Bishop of Chichester and Norwich, and Archbishop of York. See vol. iii. p. 152.]

[y] [Edmund Suckling.]

canons respectively, and to no other; and that the Church should be very careful, from time to time, to choose such petty canons into vacant places, as might be fit and able to discharge both duties, both to sing in the quire, and to catechise and preach in the parish. This custom of giving those small cures to the petty canons is usual with other Churches, where the quire is as mean as yours, and it being great help to them; and fit and able men will never be wanting, if this course for their preferment be held constant.

I write this unto you, because I am informed that there are divers very sufficient men already in expectation of those places, whensoever it shall please God to make any void, so that you need not be to seek to furnish yourselves. But I hear withal there is a purpose amongst some of you, without any regard of the honour and good of the Church, to bestow these livings, when they fall, upon their private friends, without any respect had to the quire; which, if it be, will utterly overthrow the quire service, and you will not be able to retain either voices or skill amongst you. I would be glad to hope this information were not true, but it is so constantly affirmed to me, that I cannot distrust it altogether. These are, therefore, to pray and require you to be careful in this business, as you have any care of the Church's good, or of any good opinion that I shall hold of you; and this I assure you, that if I shall find, that you do at any time put other men in those cures, and leave the petty canons destitute, to the utter prejudicing of the quire, I shall take all the ways that wisely I can, to make you see your error; but I hope you will do your duties, and so preserve my love to you, and my care for you, which I shall be glad to extend to the utmost, if you shall make yourselves capable of it. Thus, not doubting of your obedience to this direction, I leave you to the grace of God, and rest

Your very loving Friend,

W. CANT.[z]

Lambeth, December 3, 1634.

To my very loving friends, the Dean and Chapter of the Church of Norwich, These.

[z] [In the reply of the Dean and Chapter to settle a particular Canons, they promise at their next perpetual provision for every one of the canons. See Reg. Laud, foll. 214 b, 215 a; and Wilkins' Conc. tom. iv. fol. 495.]

LETTER XCIII.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 32.]

MOST REVEREND FATHER IN GOD, AND MY VERY GOOD LORD, —My humble service and all due respects remembered, I humbly beseech your Grace to excuse me for this year's representation, and to receive the account of my diocese from your Vicar-general. I hope he will assure your Grace, as he hath done me and others, that all things are here practised, required in his most excellent Majesty's instructions.

And so they shall be, (by God's grace,) as far as my unworthy ministry can advance that service.

I humbly beseech your Grace not to cease your mediation unto his most excellent Majesty, for his mercy towards me. I do endeavour, by my life and conversation, to make myself a vessel not altogether uncapable of that sacred oil; and will be ever as ready to acknowledge, as I am now to implore, your Grace's mediation; and shall never cease to pray unto God for your Grace's health and happiness, as well becometh

Your Grace's most humble Servant and Suffragan,

JO. LINCOLN.

Westmr. Coll. 18vo. Decembr. 1634.

To the most Reverend Father in God my very good Lord the Lord Archbishop of Canterbury, &c. &c.

LETTER XCIV.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 33.]

S. in Christo.

MY VERY GOOD LORD,—I lately received a letter from your Lordship by the hands of Mr. Ireland[a], to the first part whereof I can give you full satisfaction, namely, That I shall, according to the time prefixed, give his Majesty an account from the Bishops within my province. And I shall for this

[a] [Richard Ireland, Master of Westminster School. See vol. iv. p. 317.]

year take it for your diocese, being one of them which I visited, from my Vicar-general's report, and shall not fail to represent it so to his Majesty, as he hath done it to me[b].

The second part of your Lordship's letter is fuller of difficulty, to me especially, who have been employed twice at least already in the same business and without success. Yet I resolved to put it once more to his Majesty, which I did yesterday. And, because I found your Lordship had expressed your desires very briefly and yet very effectually, and in fair terms of respect to his Majesty's goodness, as in other of your Lordship's letters you had formerly done, I did not only move your suit, but obtained liberty to read that part of your letter to him; but all the answer I could gain from his Majesty was, that he had answered me already to that particular, and could not as yet say any more to it. If I have any fair opportunity these holidays to move his Majesty again, I shall not fail to do it; but the present answer given me I have truly related to your Lordship. So wishing you health, I commend you to God's blessed protection.

Your Lordship's loving Friend and Brother.

Lambeth, Decemb. 22, 1634.

Endorsed: 'December 22, 1634.
The copy of my letter to my Lord Bishop of Lincoln, to move the K. &c.'

LETTER XCV.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 34.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD, —May it please your Grace to accept of my most humble thanks for that letter of your Grace's which I received from Mr. Ireland this last week, and especially for laying my humble petition for grace and mercy with so much expedition, at his Majesty's feet.

Indeed, if I should believe either the vain reports of that man that is appointed relator against me[c], or the surmises of

[b] [See Accounts of Province for 1634. Works, vol. v. pp. 325—327.]
[c] [— Kilvert. See above, pp. 81, 82.]

greater persons, I should not dare to hope so much upon your Grace's favour. But finding in mine own bosom no want of true affections unto your Grace, nor of taking all opportunities to express the same when I had some power, and withal calling to mind of what small consideration it were unto your Grace (though disaffected unto me) to suffer a Bishop to end his days in a private manner, amongst books and papers, without shame or undoing, I have resolved with myself, to make (beside my private prayers unto God) no other mediation unto his Majesty for his mercy and goodness, than by your Grace, and to reserve my greatest obligations and acknowledgments unto your Grace, for any comfort I shall receive thereby, submitting in all humility the effect to God's good will and pleasure, whom I beseech, with all my heart, to bless your Grace with all health and happiness, remaining

Your Grace's most humble Servant and Suffragan,

JO. LINCOLN.

Buckden, this 29th of
Decemb. 1634.

To the Most Reverend Father in
God his very good Lord the Lord
Archbishop of Canterbury, &c. &c.
Present these.

LETTER XCVI.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 35.]

MY VERY GOOD LORD,—I perceive my late letters came safe to you, because you gave me thanks for them; and truly, my Lord, I did present your humble petition to his Majesty with the expedition mentioned in those my letters. And I read that passage of your letter over, so that he might see your suit in your own expression.

But whereas it follows in your letters now sent, that you could not hope for much upon my favour, if you did believe either the vain reports of your relator, or the surmises of greater persons; my Lord, here I take myself bound to say something to you both of and for myself, especially since in one of your former letters to me, dated Dec. 3, 1633, you are

pleased to say that other men had made me formidable to you, which I took to be some slip, till now I see it in a manner repeated.

First, therefore, the relator, he is a mere stranger to me; I do not remember that ever I spoke with him in my life but once, and that was about a reference from the King. But, concerning you or your cause, I never spake word with him. As for his tongue, I have no bridle for it, nor for other men's who have taken this liberty with me. Secondly, for the surmises of greater persons, I can say as little: though the greater the men be, the less liberty should they take to speak otherwise of me than they know; for if to surmise be enough, I know not that man that may not be made guilty of anything. But, my Lord, this is truth, and I will avow it. You did never put letter or petition into my hand about your business, but I did (and with all the expedition I could) present it carefully, and with all due respects, to his Majesty, and returned you from time to time such answer as I could obtain.

Thirdly, since there are such surmises upon me (as you write), I will take this occasion to express myself clearly to your Lordship. What I have formerly done both upon your letters and petitions I have above related, and shall at any time do the like, for I find not myself under surmises for it. But, my Lord, as I should be glad, with the preservation of the King's honour and justice, to do your Lordship, or any Bishop, all lawful favours, and give you or them my best assistance for mercy where they deserve it; yet, if my suit for mercy be not heard and received, I shall not hold myself so bound to any Bishop, as for his sake to forget the duty which I owe to the King's honour and justice, where and when it shall appear they are alike concerned. Therefore, if your Lordship, upon any greater persons' surmises, shall think I have not performed towards you all I undertook, you wrong me; but if you think I shall forsake any just cause of the King's to assist you, you deceive yourself; for it is one thing to sue for favour, and another to do justice, if proofs arise, and you be left unto them.

The rest of your Lordship's letters expects no answer from me, further than that, in the way of asking favours, I shall

at any time be ready to do your Lordship such service as is fit for me to undertake. But what you mean by ending your days in a private manner, amongst books and papers, without shame or undoing (for so you write), I confess I know not. Thus, wishing you a happy new year, I leave you to God's blessed protection, and rest

Your loving Friend and Brother,

W. CANT.

Endorsed: 'January 10th, 1634.
The copy of my Letter to the Bishop of Lincoln in answer to his about surmises, &c.'

LETTER XCVII.

TO ADAM BALLANDEN, BISHOP OF DUNBLANE.

[Baillie, Letters and Journals, Append. II. No. x.[d]]

S. in Christo.

MY VERY GOOD LORD,—I am very glad to hear your resolutions for the ordering of his Majesty's Chapel Royal, and that you are resolved to wear your whites, notwithstanding the maliciousness of foolish men. I know his Majesty will take your obedience and care very well; and being fully satisfied both concerning your sermon, and all things else committed to your trust, you may, as opportunity serves, expect from his Majesty all reasonable things; and I shall not be wanting to give you all the assistance that I can upon all occasions; of which I heartily pray you not to doubt.

My Lord the Earl of Traquair[e] is now come, and I shall take care, the first opportunity I can, to speak with him once more about the Gentlemen of the Chapel, and shall show him what your Lordship writes concerning one Edward Kelly, whom you mention; and what answer soever I can get, you shall receive from me. So in haste I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

Lambeth, Jan. 12, 1634.

W. CANT.[f]

I have spoken with my Lord Traquair, and he tells me (if I mistook him not) that payment was made to Kelly with

[d] [The original is in Wodrow MSS. fol., vol. lxvi. numb. 14.]

[e] [Lord High Treasurer of Scotland.]

[f] [This letter is referred to by Prynne, Hidden Works, p. 150; and in Art. i. of the Scottish Commissioners. See above, vol. iii. p. 301.]

relation to the Gentlemen of the Chapel[g], and that your own hand, as well as others', is to some agreement that was made thereabout. The paper was not then about him, else he had showed it me. Your Lordship, therefore, shall do very well to speak with him again about this particular. As for the time to come, he hath assumed to me they shall be duly paid.

To the Rt. Reverend Father in God,
my very good Lord and Brother,
the Lord Bishop of Dunblane, at
Edenburrowe, These.

Endorsed: 'Anent wearing of the whites.'

LETTER XCVIII.

TO JOHN DURY.

[Benzelii Dissert. de J. Duræo, p. 127; Helmst. 1744.]

Salutem in Domino.

Reversus e Germania in Britanniam, literas mihi attulisti gratissimas a quibusdam venerabilibus Theologis, Augustanam Confessionem profitentibus. Per illas intelligo, quam studiose, non sine sudore et periculis, pacem Ecclesiæ sis prosecutus: ex iisdem etiam facile perspicio, quam misere sit afflicta ibidem bellis et tumultu facies Ecclesiæ. Et certe quod ad has miseriarum angustias redigatur, dissensionibus propriis nimium debet, Deo meritissime religionis dissidia bellis (dolet dicere) plusquam civilibus vindicante; eo magis necessarium illis pacis studium, eo magis in te laudandum simul et fovendum pacis Christianæ desiderium. Quod et in illis summis viris, et in te ipso non solum ipse (qualis qualis sim) medullitus approbo, sed (audeo dicere) tota etiam Ecclesia Anglicana; publice tamen nihil possum, priusquam

[g] [Mr. D. Laing, in his note to this letter, states, that Edward Kelly was appointed by writ under the Privy Seal, Receiver of the Fees of the Chapel Royal, Nov. 26, 1629. He adds, that "there is an original and interesting paper preserved in the General Register House, entitled, 'Information touching the Chapel Royal of Scotland,' dated at Whitehall, 24th of January, 1631, which has been printed in the Appendix to Mr. Dauney's Ancient Scottish Melodies, Edinb. 1838, 4to."]

constiterit de pace inter partes per Germaniam dispersas amplexanda. Interim ne optime inceptos tuos labores frustra reassumeres, ne tot et tam docti Theologi te nihil egisse putarent, salutes meo nomine dilectos in Christo fratres, significesque, me esse et semper fore paci reconciliandæ paratissimum, facturumque, quod in me est, ne Christianum nomen ubique male audiat ob rixas, pene dixerim, fœmineas plusquam. Literæ hæ testes sint, te fideliter literas, tuæ curæ commissas, mihi in manus dedisse, meque opus hoc, Deo et Ecclesiæ gratissimum, tibi illisque omni nisu commendare; neque tamen singulis singulorum, licet eximiorum, Theologorum literis, præ mole negotiorum prementium, respondere, in hoc velim me illis excusatum. Vale et sis memor, pacificos ipsius Christi inter beatissimos reponi.

Tui et horum Fratrum

meorum in Domino amicus,

GULIELMUS CANTUARIENSIS.

Datæ ex ædibus Lambethanis,
10 Febr. 1634.

Viro Doctiss. D. Jo. Duræo.

LETTER XCIX.

TO G. J. VOSSIUS.

[Apud Claror. Viror. ad Vossium Epistt., Epist. cxcviii. pp. 125, 126 [h].]

Cl. Ger. Jo. Vossio S. in Christo.

Accipies hic, mihi merito charissime, unam, eandemque brevem epistolam. In ea tribus tuis mihi exoptatissimis responsionem, sed qualem moles negotiorum, qua pene opprimor, permisit, rudem scilicet et incultam, sola brevitate gratam, solo amore candidam. Reliqua tota una litura sunto.

Et primis literis tuis, de tempestate, quæ domum tuam invisit, et filium prostravit [i] tam meritis quam natura chariorem, consultius non respondi, ne manus meas in crudum adhuc vulnus immitterem. Spero jam cicatricem contraxit. Et tu, quod decet, teque dignum est, fecisti, patienter te,

[h] [Exstat etiam, maxima vero parte sui mutila, apud Præst. ac Erudit. Viror. Epistt., Epist. dxxxiii. pp. 788, 789.]

[i] [Dionysium sc., de quo plura apud Patris sui Epistolas.]

et tua Deo (qui suis, quæ optima novit, impertire solet,) permittendo. Ibi enim aut acquiescendum, aut in hac vita nullibi. Sed opera quædam filii tui si placet edere, quibus ille etiamsi mortuus luce fruatur, aut perfecta des nobis, aut nulla.

De Novatoribus nostris apud vos quæ scribis vera sunt; quæ contra illos conaris pia, et pro pace Ecclesiæ. Si nolint se ad pacatiora studia recipere, (et certe nolunt,) sint quod esse cupiunt, inter pusillos gigantes, modo sint, quod et esse et haberi merentur, inter doctos scioli, et inter prudentes temerarii.

Literæ tuæ secundæ causam Blauii tantum exponunt, patris, filiique, et quo consilio Twissum typis mandarit[k]. Certe prudenter Farnabius, qui mentionem privilegii sui fecit[l]; sed valde inconsulto Londinenses typographi privilegia sua silentio damnarunt. Unde enim exteri caveant quod nesciunt? Num prophetas volunt typographos esse? Sed responsum his literis retulit diu abhinc Blauii Filius, utpote quem statim post literas tuas acceptas, sine ulteriori processu, sumptibusve, dimisi e curia in tui solius gratiam. Responsum putavi illud scripto melius, præcipue cum tunc nihil mihi daretur otii. Et video ex subsequentibus literis tuis, fidum se fuisse narrando tibi parentique suo, quid in ea re fecerim. Gratias enim literæ tuæ referunt et tuas et patris. In literis autem tuis novissime scriptis[m] non solum lego gratias mihi supra meritum repensas, sed hoc etiam, te labores tuos Grammaticos ad finem perduxisse. Gaudeo certe, et eo magis, quia semper cogito de Baronio. Librum etiam una cum literis misisti, tradidit mihi Goffius, qui et ante hæc literas has ad te detulisset, si citius redire potuisset. Goffium antea non vidi, de eo, modestia, et doctrina ejus, ab aliis, ut etiam e teipso sæpius audivi. Si pergat, nil dubito, possit pro meritis præmium et expectare et recipere.

Consilium tuum in Editione horum librorum, nempe ut sub nomine et auspiciis, aut Principis Walliæ, aut Eboracensis, prodeant, valde probavi. Necessarium tamen duxi

[k] [Prodierant Amstelodami, A.D. 1632. 'Vindiciæ Gratiæ,' &c., auctore Gul. Twiss, cujus vitam legas apud Wood, Ath. Ox. iii. 169—173.]

[l] [Vide Privilegium Thom. Farnabio concessum apud Wood, Ath. Ox. iii. 214.]

[m] [Vide G. J. Vossii Epist. cxxxix. p. 249.]

illud cum serenissimo Rege Carolo communicare. Partim ut intelligat, quam memor et gratus sis pro Beneficio in te collato[n]; partim ut sciat obsequium tuum non sibi solum, sed et suis, paratissimum, præcipue vero, ut penes illum sit eligere utri horum Principum Illustrium liber iste tuus inscriberetur, an utrisque? Gratiose quidem accepit Rex optimus, quod intendis. 'Et forte aliquando' (inquit) 'nomen fronte inscriptum invitabit filium meum ad ejus lectionem, licet forte minus seriam.' Hoc vero jussit, ut tibi rescriberem; velle se, ut libri hujus dedicatio (quando ita tibi placuerit) sit Illustrissimo [Principi [o]] Walliæ Carolo. Perge nunc, et librum hunc habeamus publici juris.

De Novatoribus iterum in his literis scribis. Certe quod vellent turbare omnia, suum est, quod non possunt, Dei. Interim miserrime laceratur Ecclesiæ Christi facies, corpusque; neque, disciplina penitus fracta et concussa, videt ipsa prudentia, quibus artibus vulneribus hisce possit succurri.

De Johanne tuo doleo quod nequeas in eo illum studiorum amorem, quem desideras, excitare. Sed quum res ita se habeant, alia aggrediendum est via, et sapienter meo judicio facis, si alia animo tuo agitare incipias. De reditu autem ejus in Angliam noli cogitare. Nam mensis vix præteriit, quo publica fama Cantabrigiæ increbuit, illum non solum fidem dedisse mulieri illi, de qua antea scripsi, sed cum ea solennia matrimonii publice in facie Ecclesiæ celebrasse. Nominatur locus tempusque. Præpositus et Socii Collegii Jesu consilia ineunt, de alio in ejus locum, utpote sic vacantem, surrogando. Fama etiam in aures meas volat. Ego ad Ecclesiam Parochialem nominatam mitto, Registrum Matrimoniale (quo in singulis Parochiis utimur) inspiciendum curo; nihil ibi reperitur de solennizatione matrimonii. Desistunt ergo ab intentione sua Socii, nec alium eligunt. Sed vides, quæ sit opinio, quæ expectatio; et si redierit filius, certo certius aliquid eveniet, quod nolis. Et, ut finis sit huic malo, optime opinor consules et famæ et saluti filii tui, si ibi eum retineas, disponasque, ut ei magis congruum esse inveneris. Resignatio autem Societatis in Collegio

[n] [Canonicatu sc. Cantuariensi.]
[o] [Vide Præst. ac Erud. Viror. Epistt. p. 789.]

Jesu, in forma Juris manu propria subscripta, si ad me mittatur, ut in manus Præpositi illius Collegii tradatur, quamprimum curabo, ut sic honeste a Collegio discedat. Aliter probabile est, illos tam diu absentem ulterius non expectaturos, sed locum ejus vacuum pronunciaturos, quod nollem factum.

Quod reliquum est, gaudeo te vinculis morbi tui liberatum, ut possis iterum Ecclesiæ, Reipublicæ, et amicis inservire. Valeas. Ex animo sic optat

Amicissimus tibi,

GUIL. CANT.

Dat. ex ædibus meis
Lamb., Febr. 27, 1634.
Stilo nostro.

LETTER C.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. pp. 374—376.]

S. in Christo.

MY VERY GOOD LORD,—I was never so busy as I am at this present, and am very heartily weary, and therefore to your short letters [p] I shall give as short an answer.

This business is settled, and you shall have your act to your contentment.

And, first, this afternoon we are to sit at the Irish Committee, where I purpose, God willing, to press the passing of the statute concerning the Bishops in Ulster [q], with all the strength I have. For I confess I was not only absolutely satisfied concerning the business before my last letters went out of my hands, but did further think, that there was a great mistake both in myself and the rest of the Lords. For, for myself, I ingenuously acknowledge, that though I did much wonder why that favour should be showed to four or five bishops, and not the rest, and that the Bishop of Derry was one of them, yet all this did not make me reflect upon the plantation; which thought alone, had it come into me, would have suggested all the reasons your Lordship gives for

[p] [These letters are not preserved.]

[q] [This was a statute for confirmation of leases made by the Primate and other prelates of Ulster, of the endowment which had been granted by King James to the sees of Armagh, Derry, Clogher, Raphoe, and Kilmore. It was the Irish Statute 10 Charles II. sess. iii. capp. 1 and 5. See Mant's History of the Irish Church, vol. i. p. 482.]

the statute. Well, I am glad you have sent it back again, and I hope to give your Lordship and the Bishops content; I have already possessed the King that there is great reason in it, so I hope well.

Concerning Dr. Bruce[r], the King hath heard nothing of him yet, neither have I, nor hath any man in Court spoken to me concerning him or his cause, which is more than a wonder, should he be in England. For his appeal, I think it will hold, if it be made within fifteen days; but I purpose shortly to speak with Sir Henry Martin, and other civilians here, about it; and you may be sure I will do whatsoever I may against that palpable simony. The King thinks, as your Lordship doth, that there is great reason that it should be tried there, upon the place where the witnesses are at hand.

I have now a very great suit to your Lordship; 'tis this. Sir William Paddy[s], our old St. John's man, is dead, and hath left the College money to purchase land, to set up the quire and maintain it. Perhaps you will think it no wisdom to sue for a particular purchase, lest we be made pay unreasonably for it; yet there is such a convenience to the house in a particular following, as that we are resolved, if the land may be had, to overbuy it, so we be not put to extremity, and herein I must heartily pray your Lordship's assistance in your full strength. Sir William Rives, his Majesty's Attorney in Ireland, hath land within two miles of the College, and less. It lies in several portions, all intermixed with the College land, no house upon it, nor do I know that Sir William hath any other land near it, so it's far fitter for the College than anybody else, and we are well content to give the very utmost value. Sir William offered the sale of it some five or six years ago, and it may be would part with it yet. I hear of late he hath richly married his son in Ireland, and stated this land upon him; but I doubt not but his son and his father-in-law will be well enough content to part with it, so there be money enough given, and as much other land in value stated upon his son. And to the end my letters may come with the more credit to Mr. Attorney's hands, though

[r] [This was, probably, Thomas Bruce, Archdeacon of Raphoe. The nature of the cause here mentioned has not been ascertained.]

[s] [See vol. iii. p. 136.]

it be somewhat unmannerly, yet I shall pray your Lordship to receive them here enclosed, and to let one of your gentlemen deliver them to him.

One word more for Croxton, and I have done. I hear from my Lord of Derry that my Lord Primate is not very well pleased with him, nor his manner of preaching. I am sorry if the young man hath given any just offence, but I hope he hath not; and I doubt this is some foolish business of Arminianism. I see that sin of his, in speaking freely in the Convocation [t], will not be forgiven him; yet I hope your Lordship will not be brought to join in the punishment, but that you will give him the living which you intended to him. I see you can conceal your infirmities; for your brother tells me you are in the gout, but there's not a word of it in your letter. This 'tis to write with your fingers, and not with your toes; had you been to write with these, I should have heard some complaints, or discovered it by your manner of writing. I promise you, you can make haste, that can get the gout so soon; I thought you had been contented to stay till you had been nearer threescore first; 'tis no such lovely companion, and I know you would be glad to be rid of it. Well, now there's work for Dr. Williams [u], and I know, if he had not been so near you, you would have sent to me for my counsel, who have more skill in those things than you are aware of. And though he be there, I'll venture to prescribe to you. Take heed of applying any medicine to it that may beat it back, but draw it out into public as much as you can, and now while you have so good an advantage, follow it, use your power in both Houses, make an Act of Parliament against it; that if ever it comes to lay hold of you again, especially when you are so busy in the King's service, it shall incur your high displeasure, and be expelled the Castle, so soon as ever you can be rid of it, and not return again, under pain of being endured there against your will. Indeed I do much marvel how it durst venture upon you in a Parliament time, and do verily think, it would hardly have been so bold, had it not had the suffrages of some mutineers in the House. Well,

[t] [Croxton, in his letter to Archbishop Laud, speaks of his opposing singlehanded the decree of Predestination which was obtruded on the Convocation. (Prynne, Cant. Doom, pp. 194, 195.)]

[u] [Afterwards Sir Maurice Williams, Wentworth's physician.]

I pray, while you are wrapping of this foot of yours, commend me to the Master of the Rolls[x], or the Mistress rather, and let them enrol it, that the more you make of it, the longer it may continue to do you service. I hope now the sentence is passed in the Star-Chamber for the King[y], and that your Lordship is to take care of the Plantation, you will be sure to send it to Culmore; it will be an excellent thing to bestow upon some one of the warders there, for it will be sure to keep him within the Castle, and not suffer him to go a gadding to Coleraine, while he should guard the Castle. Well, I wish you health, and hope I shall hear of it in your next letters. So I leave you to the grace of God, and rest

Your Lordship's very loving Friend to serve you,

W. CANT.

Lambeth, March 4, 1634.

LETTER CI.

TO THE BISHOPS OF HIS PROVINCE.

[Wilkins' Conc. tom. iv. pp. 516, 517[z].]

S. in Christo.

MY VERY GOOD LORD,—It hath pleased his Majesty, out of his princely compassion towards the distressed estate of the Ministers of the Palatinate, to grant them his letters patents for a collection throughout this kingdom of the charitable contributions of well-minded people towards their relief; and though not many years past they have had some former collections in this kind, yet having lately suffered sundry calamities by the continual incursions of their enemies, they are now in very low and dangerous estate, and with the same fears attending. These are therefore heartily to pray your Lordship, that you will take care by some of your officers, that the Briefs, which are herewith sent you by his Majesty's command, be diligently dispersed into the several

[x] [Sir Christopher Wandesworth.]

[y] [This relates to a decree of Star-Chamber, concerning the plantation of Londonderry.]

[z] [From Reg. Laud, fol. 224 b, which has been collated.]

parishes within your diocese, and that the collection which shall be made thereupon be duly, carefully, and with all convenient speed returned to me, according to the tenor of his Majesty's said letters patents. Thus not doubting of your best assistance and furtherance in a work so pious and full of charity, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

I pray your Lordship, upon the receipt of these my letters, to take care that the Briefs be presently dispersed, and thereupon to give me notice in writing accordingly.

Lambeth, Maii octavo, 1635.

LETTER CII.

TO JAMES USSHER, ARCHBISHOP OF ARMAGH.

[Parr's Life, Letter clxxxiv. pp. 476, 477.]

Salutem in Christo.

MY VERY GOOD LORD,—I thank you heartily for your letters, and am as heartily glad that your Parliament and Convocation are so happily ended, especially for the Church; and that, both for the particular of your letting leases, which is for maintenance [a], and for the quiet, and well ordering and ending of the Book of Canons [b]. I hope now the Church of Ireland will begin to flourish again, and that both with inward sufficiency and outward means to support it. And for your Canons, to speak truth, and with wonted liberty and freedom, though I cannot but think the English Canons entire (especially with some few amendments) would have done better; yet since you, and that Church, have thought otherwise, I do very easily submit to it, and you shall have my prayers that

[a] [There were two Acts of Parliament passed in the last session, relating to the Church. The one limited the time for which leases might be granted by ecclesiastical persons, and the other permitted restitutions of impropriations, &c. to the Clergy. See Irish Statutes, 10 and 11 Charles I. chap. 2 and 3.]

[b] [See an account of the differences between the English and the Irish Canons, in Mant's History of the Irish Church, vol. i. pp. 495, seq.]

God would bless it. As for the particular about subscription, I think you have couched that well, since, as it seems, there was some necessity to carry that article closely. And God forbid you should, upon any occasion, have rolled back upon your former controversy about the Articles. For if you should have risen from this Convocation in heat, God knows when or how that Church would have cooled again, had the cause of difference been never so slight. By which means the Romanist, which is too strong a party already, would both have strengthened, and made a scorn of you. And therefore ye are much bound to God that in this nice and picked age you have ended all things canonically, and yet in peace. And I hope you will be all careful to continue and maintain that which God hath thus mercifully bestowed upon you.

Your Grace's very loving Friend and Brother,

W. CANT.

Lambeth, May 10, 1635.

LETTER CIII.

TO ADAM BALLANDEN, BISHOP OF DUNBLANE.

[Baillie's Letters and Journals, Append. II. No. xi.[c]]

S. in Christo.

MY VERY GOOD LORD,—The King hath been acquainted with your care of the Chapel Royal, and is very well pleased with the conformity that hath been there at the late reception of the blessed Sacrament; and, for my part, I am heartily glad to see in what a fair way your Church businesses now are in those parts. I hope, if the Bishops be pleased to continue their good example and their care, all things will settle beyond expectation.

The King hath declared his pleasure concerning the bishoprics now void, and hath given you the bishopric of

[c] [The original is in Wodrow MSS. fol., vol. lxvi. numb. 19.]

Aberdeen[d], as you will hear more at large by my Lord of Ross[e]. But being an University, and a place of consequence, he will have you reside there, and relies much upon you for the well ordering of that place. I am very glad the King hath been so mindful of you, and given you so good a testimony upon this occasion of your remove. So I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT[f].

Lambeth, May 19, 1635.

To the Rt. Reverend Father in God, my very good Lord and Brother, the Lord Bishop of Dunblane, at Edenburrowe, These.

Endorsed: 'Ament their encouragement.'

LETTER CIV.

TO THE PROVOST OF EDINBURGH.

[Steven's History of Heriot's Hospital[g].]

S. in Christo.

After my hearty commendations,—I thank you all for the kind letter which I have received from you, in which you are pleased to acknowledge more favour than I have done, and to give me more thanks than I have deserved; yet I have done what I can for the furtherance of your hospital. I have likewise, since the receipt of these your letters, moved his Majesty again, but the occasions of the time are so necessary and pressing, that I have not been able to do you the good I intended; but, God willing, I shall omit no opportunity in this or any other particular, to do that city all the service I can. And now very lately what I have done, in another great

[d] [Void by the death of Patrick Forbes.]

[e] [John Maxwell.]

[f] [This letter is referred to by Prynne, Hidden Works, p. 150.]

[g] [This letter is printed in the place here noted, but the present copy has been transcribed from the original in the Charter-room in George Heriot's Hospital, Edinburgh, by the author of the above-mentioned volume, expressly for this Edition, and varies in one or two points from the copy published by himself.]

business concerning you, I leave to the Lord Register's report, to whom ye are all very much beholding. So having not further to trouble you, I leave you all to the grace of God, and rest

Your very loving Friend to serve you,

W. CANT.

Lambeth, May 19, 1635.

To the Right Worshipful my very worthy Friends the Provost, and the rest of his Brethren, of the City of Edenburrowe, These.

Endorsed: '8 Junii, 1635, producit in Consilio.'

LETTER CV.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. p. 431.]

Salutem in Christo.

MY VERY GOOD LORD,—I am bold to trouble your Lordship with this short letter after the making up of the packet, and upon this occasion: the business about the Impropriations, by the King's gracious favour, and your Lordship's nobleness, is now in so fair a way[h], that I hope, ere long, by God's blessing, to see it fully settled; and I assure myself you will not vary from what you have formerly written. But I have lately understood of some practising on the Queen's side about portions of tithes[i], to keep them still alienated from the Church. I am bold to give your Lordship notice of this which I hear, that if there be any such thing, you would be pleased to make stay of it, till his Majesty's pleasure be further known, whose royal intendments I make no doubt are alike gracious touching the portions of tithes, as the im-

[h] [The King restored all impropriate livings as the leases expired, and Wentworth restored several livings which his predecessors held for the endowment of their office. See Mant's Hist. of the Irish Church, vol. i. p. 508.]

[i] [These were probably portions of tithes which formed part of the Queen's dowry. Such portions of tithes in England were granted to the Queen. (See Rymer, Fœd. VIII. ii. 50, seq.)]

propriations themselves. So not doubting of your Lordship's care and favour herein, I leave you to God's grace, and rest in haste

Your Lordship's

Very loving poor Friend to serve you,

W. CANT.

Lambeth, June 17th, 1635.

LETTER CVI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. pp. 438, 439.]

Salut. in Christo.

MY VERY GOOD LORD,—I have not much to write to your Lordship, and 'tis well I have not, for I never had so little leisure in my life, as I have had since I was a Commissioner of the Treasury [k], and so have still; yet I must find somewhat to write to you, that your Secretary may not go empty from me.

I will not offer to write any foreign news, because I assure myself you know as much as I do, and at home I know little, and inquire after less; yet, if you know it not already, let me tell you, that, as the last year there was money raised upon the ports, according to ancient precedent, for the setting out of the navy, which is now at sea, and there God bless it, so we are now going on to prepare for a greater navy against the next year; and because the charge will be too heavy to lay it upon the ports or maritime counties only, therefore his Majesty hath thought fit, *a paritate rationis,* and for the like defence of the kingdom, to extend it to all counties and corporations within England and Wales, that so the navy may be full, and yet the charge less, as coming from so many hands. I pray God bless this business, for if it go well the King will be a great master at sea, and in these active times we, by God's blessing, may be the more safe at land. But of this I shall write more to you as it proceeds [l].

[k] [See Diary, March 14, 1634. Among the Treasury papers in the custody of the Master of the Rolls, is a record of the Archbishop's proceedings as Commissioner of the Treasury.]

[l] [Hence arose the celebrated case of ship-money, which the majority of the judges decided against John Hampden.]

There's no speech here, but who shall be Lord Treasurer; and I would to God the King would name one, that our troublesome Commission were at an end; and yet I cannot be so ill a servant to my master and the public, as to wish an end to this Commission for my own ease, till the King resolve of a good one; for certainly such an one he will need, and perhaps more an honest than a cunning one [m]. I would write more at large to you in this argument, were I at leisure for my own hand, which at present I am not; yet let me tell you, here is no speech at all for any but 29, 16, and 110 [n]; but which of these will speed, I know not; if either of the former speed, they will be as empty in the place as cyphers; the third is able enough; but I would fain hear from your Lordship, how you think business would be carried by that hand. For what I think both in regard of King and Church, I have written to you already.

About a year since, your northern neighbour, Sir Arthur Ingram [o], took many occasions to apply himself to me, insomuch that Sir Edward Osborne [p], and some others, were doubtful of his getting too near within me, and I thank them, not without some fear (as I have heard) of my safety, in case I should admit him to any nearness. What danger is in the man, I do not know; but for any nearness with me, I shall give him leave to hurt me with it if he can. But here, I pray, let me ask you a question; I know you have known the man long. Do you not think him fit to be a Chancellor, if the party above figured be preferred? I promise you, we do here; and it is in many men's mouths, that it shall be so; the rather, because 'tis thought that Chancery is no court of conscience, as may be proved both by ancient and modern precedents. Two little circumstances I have of late observed concerning Sir Arthur, and they be pretty ones; the one is, that since the Lord Treasurer's [q] death, by which he conceived the other way open, he never came at me; the

[m] [Bishop Juxon was ultimately appointed to the office. (See above, vol. iii. p. 226.)]

[n] [Knowler in his note on this place, states that this was Lord Cottington.]

[o] [The son of the elder Sir Arthur Ingram, who purchased the manor of Temple Newsome, in Yorkshire, which made him a neighbour of Wentworth's.]

[p] [He was Vice-President of the Council of the North, and on the breaking out of the Rebellion, was General of the King's forces in those parts. His son, Sir Thomas Osborne, was the first Duke of Leeds.]

[q] [Richard Weston, Earl of Portland, died March 13, 1634.]

other is, that I having interest in the Master of University College[r], and writing to him in your brother's behalf, that he might be tenant to the land given that College by Sir Simon Bennet[s], I know not by whose motion, but Sir Arthur was desired to write too, and, as I am informed, did so in your brother's behalf. But when the Master came to speak to his daughter[t], the Lady Bennet, she answered directly, that she intended it for a servant of her own. I doubt not but you can make English enough of this.

I have lately received a letter from Sir William Rives; there is nothing in it, but that he means to come into England this summer, or the next spring at furthest, and then give me satisfaction about the sale of his land to the College[u]. I heartily pray your Lordship to excuse my not writing to Mr. Attorney, and to thank him for his love and care in that business; but if he hath no other occasion to bring him into England, he shall not need to stir for this, for that land of his is held *in capite*, and the College Mortmain makes them capable of no tenure but soccage, so we must look other, and may not think of that land.

So for this time I will cease to be further troublesome to you, but wish you all good success in the plantation of Connaught, where while you are, the King's express pleasure is, that you take consideration of this enclosed paper[x]; it concerns a Lord of Scotland that is a tenant to the Londoners, but to tell you the truth, his name is too hard for my memory; and when you have considered it, the King would have you return me your answer, and then he will grant or deny, as you hold the thing and conditions fit. I leave your Lordship to the grace of God, and rest

Your Lordship's very loving Friend and Servant,

W. CANT.

Lambeth, July 6th, 1635.

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[r] [Thomas Walker, sometime Fellow of St. John's College, a kinsman of the Archbishop's, and as such left, after the death of his more immediate relations, the executor of his will. The Archbishop bequeathed him his ring with a sapphire in it.]

[s] [He was created a Baronet, July 17, 1627. He died in 1631, and bequeathed lands in Northamptonshire for the foundation of additional Fellowships and Scholarships in University College.]

[t] [Elizabeth, the daughter of Sir Arthur Ingram, and wife of Sir S. Bennet.]

[u] [See above, p. 415.]

[x] [A letter from Lord Kirkudbright, appended to this letter in the Strafforde correspondence.]

LETTER CVII.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 36.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD, My duty and service unto your Grace remembered,—Being to ride this visitation in person (if it shall please God to preserve me in any reasonable health), the rather for the advancing of some especial services which your Grace hath recommended unto my care, I beseech your Grace to give me leave to crave your Grace's opinion in some few particulars.

If peradventure your Grace hath already spent any thoughts upon them, and not otherwise either to give your Grace any offence, or create unto your Grace any molestation.

First, concerning the contribution to Paul's. If I find any brethren of the Clergy, that either have not given at all, or have given nothing to the purpose, willing to contribute annually, though in lesser sums, towards that repair, whether may I safely run that way without any disservice to that great work, or shall I call upon them to present their respects at one entire payment? I do conceive (under reformation) the former way in a poor Clergy will be more willingly entertained, and, at the last, make up a greater produce.

Secondly, in that most gracious intention of his Majesty, (for the which God Almighty ever bless him in this, and crown him, but after many years, with an accumulation of all happiness in the other life,) to better the poor vicarages of the kingdom with an augmentation of their compositions, which all Diocesans are supposed able to effect *jure communi*, and some of them *jure particulari*, by special pacts and reservations in the compositions themselves;—I humbly beg your Grace's advice in two points, being so cordially addicted to the service, that I would willingly spend the remainder of my life to bring it into any hope of perfection.

First, whether your Grace hath not heard from the lawyers, grounding themselves upon 32d Hen. VIII. c. 7, and some other statutes and judgments at common law, that the impropriations now, as they stand in England, to all intents and purposes, except only the recovery of their tithes, are translated (as it were) into lay fees or uses (as the statute terms them), and so put out of our cognisance in courts ecclesiastical; howbeit, I should conceive the statute cited to aim only at the conveyances and assurances in law of the said impropriations, but not at any transubstantiating (as it were) of their essence into another nature, than they were of in the Abbots' or the King's hands, from whence they were purchased or obtained by the subject. If your Grace have received any notes or directions in this particular that may be imparted, I will promise to improve them to the best of my poor endeavours for the advancement of the service.

The second point is of vicarages endowed upon such rectories as are possessed by Colleges, Bishops, Chapters, Prebendaries, and some other particular persons, who have but small rents reserved upon the same, the corps (and, consequently, the fat and the profits) being in the hands of lessees for long terms of lives or years. I humbly crave your Grace's direction, whence the Diocesan shall expect an increase for the Vicar's composition in this case? If he fall upon the lessors, he shall sink many Colleges, Bishoprics, Chapters, and (in a manner) all the Prebendaries of most Churches of the old foundation in this kingdom which are erected upon tithes. If upon the lessee, quere whether in this case he will be denied a prohibition? Also, it is very considerable, if it may please your Grace, what shall be done in that other case, which falls too too often in this diocese, where there is no vicarage endowed at all, but a bare and dry pension, and that of a miserable poor value, such as peradventure the religious house did allow to a member of their own, or to some poor secular priest, that for this service had his chamber and corrody at their convent. Is there any law whereby the Diocesan may help in such a case?

Another question, but of a meaner alloy, I presume to

move unto your Grace; that is, whether your Grace doth conceive the Injunctions of the late Queen Elizabeth to be of any binding, but only of a teaching and directing, force in the present Church of England? I conceive the doubt lieth in this: first, whether they needed not a revival; and then, whether they obtained any such from the late King of famous memory? I do not trouble your Grace with this question for any fancy I have to all of them, but only that I found the Lord Chancellor, whom I served [y], much taken with two of the number. The one, that all Rectors or parsons of one 100*l.* a-year and upwards, should allow somewhat to maintain poor scholar in one of the Universities (which that Lord always, and I have sometimes, caused the King's presentees in that nature to do, giving them the nomination of their own scholars); and the other, that every non-resident who kept no house at all upon his benefice, should allow the fortieth part thereof unto the poor, which is a very small allotment, if we look into that collop which the ancient Councils do cut out as due unto the poor from every benefice ecclesiastical.

Lastly, I beg your Grace's leave to make not a complaint, for it is not of such a moment, but a representation only of one particular to your Grace. Your Grace knoweth well how things stand between Sir John Lambe and me at this time, though neither of us peradventure will confess himself in an error. I am informed from good hands, that no inhibitions have used to issue forth heretofore to stay proceedings in acts despatched by any Bishop in person, without first acquainting your Grace's predecessors; and I am sure I have continued thirteen years a Bishop, and in all that time I saw but one inhibition, which was deserted presently by the party who procured it. But, in the compass of this last year, I have been saluted with them *sans nombre* in matters of no moment or effect. If your Grace will be pleased to take notice thereof, whatsoever your Grace shall determine shall be acceptable unto me, who am by nature not very unwilling to be rid of businesses. And so, craving your Grace's pardon for this tedious paper, whereunto I expect no answer, but at your Grace's best leisure, I humbly take my

[y] [The Lord Chancellor Egerton, to whom Williams was Chaplain.]

leave, and beseeching God to bless your Grace with all happiness, do rest

Your Grace's most humble Servant and Suffragan,

JO. LINCOLN.

Buckden, 15 July, 1635.

To the Most Reverend Father in God, his very good Lord the Lo. Archbishop of Canterbury, &c. &c.

LETTER CVIII.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 37.]

S. in Christo.

MY VERY GOOD LORD,—I pray God bless you and speed you in your visitation, nothing doubting but your personal presence there will give good satisfaction to your Clergy, and be otherwise beneficial to the Church[z]. For the particulars contained in your letters, though you are pleased to leave me free from giving any answers till I may have leisure, yet, because there is scarce any one of them which I have not in some measure thought on before, I am willing to strain upon my other occasions, and give your Lordship present answer, reserving my fuller answer to further consideration. And I do the rather give this answer present, that no opportunity may be lost in this your visitation.

And, first, concerning the contribution to St. Paul's Church. As I thank your Lordship heartily for the profession of your love and care to that great work[a], so I give you hereby to understand, that it was provided at the first, and hath been practised since in divers dioceses, that our brethren the Clergy might contribute by annual payments, which will be more ease for them, and all one for the work; and therefore I pray your Lordship to proceed in that way, being most agreeable also to your own judgment. Only I desire that a book may be kept, and one copy of it sent to the Chamber of London, according to which those annual payments may be demanded.

[z] [See Accounts of Province for 1635. Works, vol. v. p. 333.]

[a] [See Hacket's Life of Williams, par. ii. p. 59.]

Secondly, we have all great reason to bless God and his Majesty, as your Lordship doth, for his care over the Church, and particularly for the bettering of the poor vicarages throughout the kingdom, according as by care and industry it may be effected. And your Lordship is very right, that the several Diocesans are supposed able to effect it *jure communi;* and, in some cases, that they have further power by reservations in the old compositions; neither doth his Majesty intend to proceed any other way than that. Upon this your Lordship is pleased to crave my advice in two points. First, whether the statute of Hen. VIII., which your Lordship mentions, or any other statutes and judgments at the common law, do so put these impropriations out of the cognisance of our courts ecclesiastical, as that the Bishop may not increase the Vicar's stipends where he finds just cause, as well as he might have done when those tithes were in the Abbeys' or the King's hands? To this I have heretofore received different answers from some lawyers of good note; and though they, upon whose judgments I have most relied, were of opinion that these statutes did neither alter the nature of the tithes (which indeed is impossible for them to do), nor vacate the Bishop's power *quoad hoc,* (and this was Mr. Attorney Noy's judgment, with others'[b],) yet all my counsel here are of opinion, that the best way is not to have these last meddled withal. Your second point is, what course shall be held with vicarages endowed; whether an augmentation of them; and if so, whether to be laid upon the lessors, being Bishops, Colleges, Chapters, Prebendaries, &c., or upon the lessees? My Lord, in this case you do rightly observe, that the lessor's rent is small, and that the lessee goes away with almost all the profit; therefore, the course thought on is, that the lessors be desired, as leases determine and come within their power by renewing, to make addition to the several vicarages, endowed or not endowed, and charge it upon the lessee. And this, upon notice given, takes well; and I, for mine own part, God willing, shall carefully pursue it; and where the leases

[b] [Noy was supported in his opinion by the Lord Keeper Coventry and Sir Henry Martin. Bishop Morton, who was anxious for the augmentation of small vicarages, had obtained their joint opinion. (See Biogr. Brit., Life of Morton, note P.]

are in lives, or great number of years, there the Ordinary may proceed, and *de jure communi* lay the augmentation upon the lessee ratably to his profits above his rent, and with such moderation as he thinks fit. And so my Lord the Bishop of Salisbury did make an augmentation this very last year in the vicarage (as I remember) where Sir Francis Seymour[c] dwells, who showed himself a very noble friend to the business. The lessees fled to the Common Pleas for help. There the prohibition was denied, and so was another prohibition not long before in the King's Bench. So we have gained two precedents in the strengthening of *jus commune* in the Ordinary. And all my counsel are of opinion, that this is the best way to go on and gather strength. But then I must tell your Lordship, that this augmentation made by the Bishop of Sarum was upon the corps of a Prebend, and upon such kind of lessees will be your Lordship's best beginning, and then we may go on to the laity after, if the law shall so far favour us in this very Christian cause; and for the poor stipendiaries, where there are no vicarages endowed, I am not so certainly informed what law there is for the Diocesan to make increase, but methinks, *a paritate rationis*, the Diocesan should have as much or more power here to preserve a poor Churchman in livelihood, where there is less allowance than any endowment makes. But for this your Lordship, when you come to any such particular, may advise further, and I shall give you all assistance that I may be able.

Thirdly, concerning the Injunctions of the Queen. I doubt they are hardly of a binding force. Most of the best of them are received in the Canons, though I confess there are some omitted of very good consequence, for which omission I could never yet receive any satisfactory answer by any of the Bishops which were then of the Convocation House; yet perhaps this omission is recompensed by the passing by of some others not so fit for a revival, and which had special reference to those times.

[c] [Sir Francis Seymour was third son of Edward Lord Beauchamp, and younger brother of William Marquis of Hertford and Duke of Somerset. Sir Francis was created Lord Seymour of Trowbridge, Feb. 19, 1641.

He resided at Preshute near Marlborough, where he subsequently erected a mansion, now forming part of the buildings of Marlborough College. The sentence for the augmentation of Preshute Vicarage, is recorded in Bishop Davenant's Register, and bears date Sept. 23, 1634.]

For the two which your Lordship mentions, I shall give you one and the same answer to both. And truly, my Lord, though the Councils of old allow a larger portion to the poor[d] than that which you mention out of one of these Injunctions[e], yet, both for that, and for the allowance to any poor scholars, which is the other, I do conceive, as the chargeableness of the times now are, and the many contributions by subsidies to shipping, and otherwise, which the Clergy in those ages and places felt not, and the great difference in housekeeping, between the diet and manner of living in those hotter countries and these of ours, that it will be best, till it shall please God better to furnish this Church with means, to leave the Clergy free masters of their own charity; for certainly, as the times now go, I cannot, for my part, hold it fit to impose upon the Clergy according to either of those Injunctions; and I hope, for the reasons given, your Lordship may be of my opinion.

For your Lordship's last passage concerning inhibitions, I am sure I have taken greater care than any Archbishop hath done these twice forty years, and particularly that no inhibition should issue out for acts despatched by any Bishop in person, without my knowledge. And I suspended three Proctors but this last term about that and such like disorders; and, therefore, if your Lordship have received any hard measure that way, it is more than I know, and I shall take the best care I can for prevention hereafter. Besides, at this very present, before I make a release of my visitation of the Arches, I am proceeding against all inconveniences of inhibitions as far as I can foresee them[f]. And for Sir John Lambe, and his particular, if he hath done anything towards your Lordship otherwise than just and fair, he deceives my trust and weakens his own discretion; I shall speak with him about it at my next opportunity. In the meantime I pray

[d] [As, for instance, in Gelasius's Epistle, one-fourth is directed to be given to the poor. See also Pope Gregory's Answer to S. Augustine of Canterbury. Johnson's Canons, vol. i. p. 66.]

[e] [By the Injunctions of Queen Elizabeth, all non-resident incumbents of benefices above 20*l* annual value, were required to give one-fortieth to the use of the poor; and every incumbent of 100*l*. a-year was to give in like manner the sum of 3*l*. 6*s*. 8*d*. as an Exhibition to a poor scholar. See Injunct. xi. xii. Wilkins' Conc. tom. iv. p. 183.]

[f] [Laud's Injunctions to the Court of Arches are reprinted in vol. v. pp. 501—505, from Wilkins' Concilia.]

God bless your Lordship with health and a good journey. So I leave you to His protection, and rest, in haste,

Your Lordship's loving Friend and Brother.

Croydon, July 17, 1635.

Endorsed: 'July 17, 1635. A copy of my answer to the Lord Bishop of Lincoln, concerning the Endowments of Vicarages, &c.'

LETTER CIX.

TO THE DUTCH AND WALLOON CONGREGATIONS AT NORWICH.

[Prynne's Cant. Doom, pp. 406, 407.]

His Majesty was resolved, that his Injunctions shall hold, and that obedience shall be yielded to them by all the natives after the first descent, who might continue in their congregations, to the end the aliens might the better look to the education of their children, and that their several congregations might not be too much lessened at once; but that all of the second descent born here in England, and so termed, should resort to their several parish churches, whereat they dwell.

And thus I have given you answer fairly in all your particulars, and do expect all obedience and conformity to my Injunctions; which if you shall perform, the State will have occasion to see how ready you are to practise the obedience which you teach. And for my part, I doubt not, but yourselves, or your posterity at least, shall have cause to thank both the State and the Church for this care taken of you. But if you refuse, (as you have no cause to do, and I hope you will not,) I shall then proceed against the natives according to the laws and canons ecclesiastical. So hoping the best of yourselves, and your obedience, I leave you to the grace of God, and rest

Your loving Friend,

W. CANT.[g]

August 19, 1635.

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[g] [The Injunctions referred to are printed above, p. 28. The foreigners had petitioned the Bishop against them, and had also addressed a similar remonstrance to the Archbishop. (See Prynne, Cant. Doom, pp. 402—406.) Laud's treatment of the foreign Congregations was brought against him as one of the charges on his trial. See above, vol. iii. pp. 421—425; vol. iv. pp. 307, seq.]

LETTER CX.

TO DR. ROBERT PINKE, WARDEN OF NEW COLLEGE.

[Reg. Laud, fol. 146 b.]

S. in Christo.

SIR,—You cannot but know that I am in my visitation of Winchester College, where, though I have not been so well used as I might, yet I shall for some reasons pass by some carriages of the Warden [h], which otherwise I would not endure. And as occasion serves, you shall do very well to let him know, that immediately after your founder's death, that college was visited metropolitically by Thomas Arundel, my predecessor, during that vacancy, and by that power which he delegated into an inferior hand [i]. And this the Warden, at his late being in London, might have seen in my records, if it had pleased him to make any search. And this visitation, with others, was without tender of any protestation [k]. Nevertheless, though his carriage hath been thus towards me, I shall not prejudice any act that is to be performed by yourself, or the Fellows of St. Mary New College in Oxon, towards that other society, be it election, visitation, or aught else which your statutes require [l]. These are, therefore, to give you express leave and warrant to perform any or all the said acts, at your time, or times appointed, Provided that if you speed any act of visitation, or rather survey of that house, you do expressly mention therein this leave which I have given you during the continuance of my visitation, that they may not hereafter object this power of yours against mine and my successors'. So I leave you to the grace of God, and rest

Your very loving Friend,

W. CANT.

From the Court at Woodstock,
Sept. 2, 1635.

To my very loving Friend, Dr. Pinke, Warden of New College, and Vice-Chancellor of the University of Oxford.

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[h] [John Harris. See above, p. 289.]

[i] [Winchester College was visited Oct. 22, 1404. See Reg. Arundel, fol. 501 b.]

[k] [Which the Warden and other members of Winchester College made to Archbishop Laud's Visitation. Reg. Laud, foll. 145 b, 146 a.]

[l] [The election is directed to be held at Winchester, between the Translation of S. Thomas the Martyr (July 7) and Oct. 1.]

LETTER CXI.

TO DR. JOHN MAXWELL, BISHOP OF ROSS.

[Baillie's Letters and Journals, Append. II. No. xii.[m]]

S. in Christo.

MY VERY GOOD LORD,—My Lord Sterling[n] is not yet come; but I have acquainted his Majesty in what forwardness your Liturgy there is, and with what approbation it is like to come forth. And by the King's command I have sent for Yonge, the printer, the better to prepare him to make ready a black-letter letter, and to bethink himself to send to his servants at Edinburgh, that so, against the Lord Sterling's coming, all things might be in the better readiness, which is all the service I can do till his Lordship come.

I am very glad your Canons are also in so good a readiness; and that the true meaning of that one Canon remains still under the curtain[o]. I hope you will take care that it may be fully printed and passed with the rest. 'Twill be of great use for the settling of that Church[p].

I thank you for your care of Dr. Wedderburne[q]. He is very able to do service, and will certainly do it, if you can keep up his heart. I was in good hope he had been consecrated as well as my Lord of Brechin[r], but I perceive he is not; what the reason is [I know] not; but 'tis a thousand pities that those uncertainties abide with him. I pray [commend] my love to him, and tell him I would not have him stickle at anything, for the King will not leave him long at Dunblane, after he hath once settled the Chapel right, which I see will settle apace, if he keep his footing. My letters are gone to the Bishop of Aberdeen[s], by the King's command, to desert his protestation concerning the Chapel, [and] to leave the rents presently to Dr. Wedderburne; and 'twill not be long ere letters come from the King to take off the

[m] [The original is in Wodrow MSS. fol., vol. lxvi. numb. 20.]

[n] [The Secretary of State for Scotland.]

[o] [This refers to chap. viii. canon iv., and was expressly urged against the Archbishop by the Scotch Commissioners. See vol. iii. pp. 321, 322.]

[p] [The Canon is printed above, vol. v. p. 596.]

[q] [See above, vol. iii. p. 374.]

[r] [Walter Whitford, promoted to that See on the removal of Bishop David Lindsay to Edinburgh.]

[s] [Dr. Adam Ballanden, just promoted from the See of Dunblane.]

annats from the bishoprics; and Dr. Forbes [t], being the late Bishop's [u] executor, being a worthy man, may be better considered some other way. As for the annats of the ministers, the King is resolved not to touch them at all.

Concerning that which you mention about fitting of the Chapel, both with silver vessels and other ornaments, upon the sale now to be made of some stuff of the King's, I think my Lord of St. Andrews will very shortly receive a letter, under the King's hand, to give power for all that you desire; and then if you do not see the Chapel well furnished, the blame for ever be yours.

The Bishop of Brechin is come, and my Lord of St. Andrews hath written at large by [him], and I have given my Lord's Grace answer to all the particulars as well as I can. Indeed, my [Lord, I hold no]thing certain in Court till it be done; yet I have that affiance in my Lord Marquis [x], [that I am confi]dent, he will pass Arbroth, full and wholly, precinct and all; and [his Majesty is of the] same opinion with me. Therefore I hope that both my Lord of St. Andrews' fear [and yours is cause]less.

[The next passa]ge in your letter is only an expression of an apprehension which you [have for your over]throw; and that if they can bring you into disgrace with the King, [they will find easier passa]ge to damnify the Church. I pray trouble not yourself with these [conceits, but s]erve God and the King, and leave the rest to their protection. It may be such [a fear were] fitter for me; and, perhaps, I have juster cause of apprehensions, would I give way to [such thoughts.]

In the next passage you are more confident; hold you there, and let no man stagger [you in the ser]vice of God and the King. But whereas you write, that some which have promised, and [protested f]air to me, concerning the Church, have in all judicatures, since your last return, gone [against] the Church, I pray name them; for I am loth to mistake persons; and then I shall not [spare] to acquaint the King with what they do: and in the meantime, you have no cause

[t] [See above, p. 395.]

[u] [Patrick Forbes, Bishop of Aberdeen.]

[x] [The Marquis of Hamilton. This refers to the annexation to the see of Brechin of the lands formerly belonging to the Abbey of Arbroth. See above, vol. iii. p. 313.]

to doubt, either the change of the King's countenance, or his giving full credit to any against the Church, till the Church be heard.

You need not fear anything in my Lord of Roxborough's business[y], for I do not believe the King will erect any other bishopric in haste. God bless him, and make him able to better those which are already, and stand in need of help. I do not hear of any alteration to the loss, or anything more about the Exchequer there; but should there be any, I have moved his Majesty that nothing be concluded till my Lord of St. Andrews' judgment be known, according as you desire. As for the instance you make, in the commuting of tithes, I read that also to the King: and you cannot but remember that the King hath said enough to you in that par[ticular. Let this] be enough.

My Lord, for the close of your letter, all that I can say is this, my assistance you shall have in all just and honourable ways for the Church; but the King is so gracious of himself, that you may be better able at any time to do your own business with him, than I am to do it for you, being not able to understand many difficulties of your businesses. Yet, considering my presence is here, where yours cannot always be, I shall be ever as ready to serve you as I have been, that is, to the utmost of my power. So wishing you all health and happiness, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.[z]

Croyden, Sept. 19th, 1635.

To the right reverend Father in God, my very good Lord and Brother, the Lord Bishop of Ross, at Edenburrowe, These.

Endorsed: '19 September, 35.
His gladness for their being at the press, especially that one Canon under the curtain.'

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[y] [See above, vol. iii. p. 314.]

[z] [This letter is referred to in the second Article of the Charge of the Scotch Commissioners. See Hist. of Troubles and Trial, chap. iii. Works, vol. iii. p. 321.]

LETTER CXII.

TO DR. RICHARD ASTLEY, WARDEN OF ALL SOULS.

[Wood, Ath. Ox. vol. iii. col. 782 [a].]

Salutem in Christo.

SIR,—These are on behalf of an honest man, and a good scholar. Mr. Osborn, being to give over his Fellowship, was with me at Lambeth, and, I thank him, freely proffered me the nomination of a scholar to succeed him in that place. Now, having seriously deliberated with myself touching this business, and being willing to recommend such an one to you as you might thank me for, I am resolved to pitch upon Mr. Jeremy Taylor, of whose abilities and sufficiencies every ways I have received very good assurance. And I do hereby heartily pray you to give him all furtherance by yourself and the Fellows at your next election, not doubting, but that he will approve himself a worthy and learned member of that society. And though he hath had his breeding, for the most part, in the other University [b], yet I hope that shall be no prejudice to him, in regard he is incorporated into Oxford, *ut sit eodem gradu et ordine, etc.*, and admitted into University College. Neither can I learn that there is anything in your local statutes against it. I doubt not but you will use him with so fair respects, as befits a man of his rank and learning, for which I shall give you thanks. So I leave him to your kindness, and rest

Your very loving Friend,

W. CANT.

Lambeth House,
Octr. 23, 1635.

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[a] [From Tanner MSS. vol. cccxl. fol. 116 a, by which the present copy has been corrected.]

[b] [Jeremy Taylor, after leaving Caius College, Cambridge, (where he was matriculated, August 18, 1626,) was, for a short time, Divinity Lecturer in St. Paul's Cathedral. He was incorporated into the University of Oxford, Oct. 20, three days previous to the date of this letter. (Wood, F. O. i. 480.)

Archbishop Sancroft adds the following note to the copy of this letter in the Tanner MSS. :—'The College, it seems, accepted the resignation, but did not fill up the place at the election. And so the Archbishop, by devolution, put in Jeremy Taylor, Nov. 21, 1635, as appears by the instrument, the copy of it endorsed with his own hand, and by the original itself.' This instrument is registered in the Archbishop's Register, fol. 234 b, and is printed in Bishop Heber's Life of Taylor.

It appears from Bishop Heber's account of the proceedings, that the Fellows were almost unanimous in their election of Taylor; but that the opposition arose on the part of Sheldon, who was afterwards Warden.]

LETTER CXIII.

TO JOHN SPOTTISWOOD, ARCHBISHOP OF ST. ANDREWS.

[Prynne's Hidden Works, pp. 150, 151.]

S. in Christo.

MY VERY GOOD LORD,—For the particulars entrusted by the Church to the Lord Bishop of Brechin, and namely about the Abbacy of Lindores [c], you must expect them from the Lord Bishop himself, and from such relations as you will receive by my Lord, and the Earl of Traquair [d]. Now at this time you shall receive nothing, but that which is commanded me by the King, and must be my part to act in the present and future business for the Church of Scotland.

My Lord, for the present the King is resolved, upon some great reasons of state which have prevailed with him, not to meddle with the Abbacy of Lindores, or any other of that nature, as yet, but to leave them in that state in which they now are, till such time as he may consider the Decrees, and the Act, or Acts, of Parliament which concern them, and till he can find a way to order them better, both for his own profit, and the contentment of his people there; assuring you in the meantime, that both in this and all other business, he will be very careful, both of the credit, and of the maintenance of the Church; whereof, if yourself, or any other bishop or clergymen, shall make doubt, I am commanded to tell you, that therein you will not only do his Majesty wrong, but hurt yourselves, and the Church which you seek to benefit. And in this very particular you are to know, and make known to others, that it is not the dislike of any person or persons, or of the thing itself, that causes this present stay, but reason of state only, and the care which the King hath, that all proceedings may go on according to law. As for the bishoprics, his Majesty will take their wants into as provident care as he can, and hath settled Arbroth upon the Bishopric of Brechin, but in what form I am not able to tell you, as not being so well acquainted with the customs and

[c] [See this case referred to by Laud in his Defence against the Scotch Commissioners, vol. iii. p. 312.]

[d] [Lord High Treasurer of Scotland.]

constitutions of that kingdom; and, therefore, lest I should mistake in any circumstance, I leave that wholly to the Bishop's own relation.

For all the business of that Church in future, which must come to the Exchequer, or any other public audience, or any other business that may reflect upon the Church, or anything that belongs to the King's service, in which Churchmen are trusted, you are immutably to hold this rule, and that by his Majesty's strict and most special command; namely, that yourself, or the Lord Ross, or both of you together, do privately acquaint the Earl of Traquair with it, before it be proposed in public, either at the Council-table, or the Exchequer, or elsewhere; and the Earl hath assumed to the King in my presence, that he will strictly observe and hold the same correspondency and course with you; and further, that he will very readily and faithfully do all good offices for the Church, that come within his power, according to all such commands as he shall receive, either immediately from the King, or otherwise by direction of his Majesty from myself. And if at any time your Lordships, and my Lord Traquair, shall upon any of the aforenamed businesses so differ in judgment, that you cannot accord it among yourselves, let it rest, and write up either to his Majesty or to myself, to move his Majesty for further direction, which once received you are all to obey. That so this little unhappy difference, which lately arose about Lindores, may be laid asleep; and that no other may hereafter rise up in the place of it, to disturb either the King's or the Church's service, or disorder any of yourselves, who are known to be such careful and discreet servants to both. And to the end this may go on with better success, his Majesty precisely commands, that this mutual relation between the Earl of Traquair and you be kept very secret, and made known to no other person, either clergy or lay; for the divulging of these things cannot but breed jealousies amongst men, and disservices in regard of the things themselves. And therefore the King bids me tell you, that he shall take it very ill at his hand, whoever he be, that shall not strictly observe these his directions. This is all which I had in command to deliver to you, and I shall not mingle with it any particulars of my own; there-

fore, wishing you all health and happiness and good speed in your great affairs, I leave you to God's blessed protection, and rest

Your Grace's very loving Friend and Brother,

W. CANT.

Novemb. 10, 1635.

Endorsed: 'A copie of my Letters sent by the King's command into Scotland, concerning Church-businesse there to be agitated betweene my Lord of Saint Andrewes and the Earle of Traquare.'

LETTER CXIV.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. i. pp. 479, 480.]

MY VERY GOOD LORD,—Your letters to me are very large, and what with an indisposition by wind in my body, and the multitude of pressing occasions, I have yet had no leisure at all so much as to read them. But your letters, which came with mine to his Majesty [e], I had the happiness to deliver to his gracious hands, within one hour after I received them. His Majesty was pleased to read them over, though to himself, yet while I was present. I humbly besought him, that since no other letters were at this return come to Mr. Secretary's, he would be graciously pleased to say nothing of these; and that such answer as he thought in wisdom fit to send, his Majesty would be pleased to entrust to me. Hereupon the King was pleased to tell me, he would write himself, and send it by me. So I am heartily glad you shall now receive his Majesty's resolution under his own hand, to which I know your Lordship will conform yourself (as 'tis most fit you should) in all things. For I find his Majesty very careful that the Church should have all her own restored to her, and that the Earl [f] be fined answerable to that, which upon publication his cause shall merit; and that the ordering of this shall be by your Lordship, and your experience upon the place, and of the fact. All that I can perceive is

[e] [See Strafforde Letters, vol. i. pp. 477, 478.]

[f] [The Earl of Cork, so often mentioned before.]

earnestly desired, is the declining of a public sentence, and saving of the Earl, for his place and alliance sake, from the stain, which a sentence would leave upon record both on himself and his posterity; which, when you have taken into serious consideration, I leave to your wisdom.

My Lord, I am the bolder to write this last line to you, upon a late accident, which I have very casually discovered in Court. I find that, notwithstanding all your great services in Ireland, which are most graciously accepted by the King, you want not them which whisper, and perhaps speak louder where they think they may, against your proceedings in Ireland, as being over-full of personal prosecutions against men of quality; and they stick not to instance in St. Albans[g], the Lord Wilmot[h], and this Earl. And this is somewhat loudly spoken by some on the Queen's side. And although I know a great part of this proceeds from your wise and noble proceedings against the Romish party in that kingdom, yet that shall never be made the cause in public, but advantages taken, such as they can, from these and the like particulars to blast you and your honour, if they be able to do it. I know you have a great deal more resolution in you, than to decline any service due to the King, State, or Church, for the barking of discontented persons; and God forbid but you should. And yet, my Lord, if you could find a way to do all these great services, and decline these storms, I think it would be excellent well thought on. I heartily pray your Lordship to pardon me this freedom, which I brought with me into your friendship, and which (though sometimes to my own hurt) I have used with all the friends I have; for I profess I write this to you out of a great deal of sense what clamorous reports may work in time, though I am most confident they cannot wrong you with the King our master, who looks upon the services which are donehim, with his own eyes, and not through other men's reports.

My Lord, in this particular, I leave you to follow his Majesty's own directions, which I presume are such, as shall always preserve your honour in the great place you bear

[g] [Richard de Burgh, Earl of St. Albans and Clanricarde.]

[h] [Charles Wilmot, Visc. Wilmot. He was accused of garrisoning Athlone, and sentenced to death. Wentworth's treatment of him was one of the charges brought against him at his trial.]

under him, and withal give yourself advantage. To your own wisdom and God's good blessing herein I leave you, being always ready to show myself

Your Lordship's very loving Friend to serve you,

W. CANT.

November 16th, 1635.

MY LORD,—When the King delivered me this inclosed, I took occasion to show him your duplicate of your answer to the two Lords Chamberlain[i], and Salisbury[k], wherein is mention of the Lord Clifford's[l] judgment concerning the Earl of Cork's coming over; whereupon his Majesty commanded me to add thus much more to my letters, namely:—

That notwithstanding these his letters, if the Lord Clifford do change the Lords' minds, that they desire not the Earl of Cork's coming, then the King is satisfied, and your Lordship may go on.

As also, if he do not make a clear submission, then your Lordship is not to suffer him to come; but, if he do this, and make full restitution to the Church, and submit to such fine as you shall proportion, then his Majesty is willing so far to gratify these two Lords, as that he would have leave given him to come over, as these his letters express.

These in great haste, my Lord; but I do solemnly protest to you, I have not yet had leisure to read half your letters to me, though this day they have been a full week in my hands, therefore you must not look for an answer suddenly. In the meantime take this: Cottington is bringing off the Bishop of Lincoln, which certainly, among other good causes and considerations him thereunto moving, is to do me a great kindness, for he knows he loves me heartily.

I have not been able to take a copy of these letters myself, and I did not think them fit to be trusted to any servant.

[i] [Philip Herbert, Earl of Pembroke and Montgomery.]

[k] [William, second Earl of Salisbury. He was the brother of Frances, wife of Henry Clifford.]

[l] [Henry Clifford, Baron Clifford, and Earl of Cumberland. He was brother-in-law to Wentworth, who married his eldest sister, Margaret; and father-in-law to the Earl of Cork's son, who married his only daughter, Elizabeth. See above, p. 360.]

LETTER CXV.

TO JOHN SPOTTISWOOD, ARCHBISHOP OF ST. ANDREWS.

[Prynne's Hidden Works, p. 152.]

S. in Christo.

MY VERY GOOD LORD,—I have but one thing at this present to trouble you with, but that hath much displeased the King, and not without very just cause; for now while the King is settling that Church against all things that were defective in it, and against the continuance of all unwarrantable customs unknown to, or opposed by the ancient Church of Christ, the new Bishop of Aberdeen [m] hath given way to, and allowed a public fast throughout his diocese to be kept upon the Lord's day, contrary to the rules of Christianity, and all the ancient Canons of the Church [n]. I was in good hope that Church had quite laid down that ill custom; but since it appears the new Bishop of Aberdeen hath continued it, and perhaps others may follow his example, if this pass without a check; therefore his Majesty's express will and command to your Grace is, That you and my Lord Glasgow [o] take order with all the Bishops in your several provinces respectively, that no man presume to command, or suffer, any fast to be upon that day, or, indeed, any public fast upon any other day, without the special leave and command of the King, to whose power it belongs, and not to them. And further, his Majesty's will and pleasure is, that if the Canons be not already printed, (as I presume they are not,) that you make a Canon purposely against this unworthy custom [p], and see it printed with the rest; and that you write a short letter to the Bishop of Aberdeen, to let him understand how he hath overshot himself; which letter you may send together with these of mine, if you so

[m] [Adam Ballanden.]

[n] [This passage was urged against the Archbishop by the Scotch Commissioners. See vol. iii. p. 307.]

[o] [Patrick Lindsay, promoted from the See of Ross.]

[p] [See Canons of the Church of Scotland, chap. xiv. printed above, vol. v. p. 599.]

please. This is all which for the present I have to trouble you with; therefore, leaving you to God's blessed protection, I rest

Your Grace's very loving Friend and Brother,

W. CANT.

Dec. 1, 1635.

Endorsed: 'A copy of my Letters to the Lord Archbishop of Saint Andrewes, for the prohibiting of all Fasts on the Lord's Day throughout the Kingdome.'

LETTER CXVI.

TO DR. RICHARD ASTLEY, WARDEN OF ALL SOULS.

[Ayscough Cat. (Brit. Mus.) Numb. 4274, p. 47.]

S. in Christo.

SIR,—I have considered of the letters which you sent me, and I should have been altogether to seek what to do for your treasury, or for yourselves, out of this year's allowance, had not Dr. Sheldon [q], who brought me your letters, been able to tell me in what state your tower and treasury is, for that is not so much as mentioned in your letters, but he acquainted me with it, and I am reasonably well satisfied. In hope, therefore, that both yourself and your Fellows will be careful to treasure up and increase the honour of your worthy Founder, and of your society, by all studious and sober carriage, and particularly by your observance of those things which not long since I writ unto you, I am very well content to allow to yourself and your Fellows a full livery for this present year, which is two hundred fifty-four pounds ten shillings. And the surplusage which remains, I would have you put into the tower, towards the increasing of your stock; which, were it more than it is, you may perhaps find means enough to spend it, though not presently. I am sorry to hear that your weakness

[q] [Dr. Astley's successor as Warden, and afterwards Archbishop of Canterbury.]

continues[r]. I pray God send you that comfort, which you have most need of. So I leave you to the grace of God, and rest

Your very loving Friend,

Lambeth, Decemb. 18, 1635. W. CANT.

To my very loving Friend, Dr. Astley, Warden of All Souls College, in Oxon.

LETTER CXVII.

TO G. J. VOSSIUS.

[Apud Claror. Viror. ad Vossium Epistt., Epist. ccxxvii. pp. 150, 151.]

Salutem in Christo.

Strena sunt literæ hæ, vir clarissime, quam calendis hisce Januariis mitto more et fide antiquis. Tres, ni fallor, apud me sunt literæ tuæ et omnes gratissimæ, pro tribus unam reddat vel ipsa inurbanitas. Nec tamen inurbanitas adeo me gravat, quam negotium; nec tam illam affecto, quam hoc premor. Veniam dabit, scio, humanitas tua singularis amico nimium extra se viventi.

Ad literas tuas quod attinet, lego in secundis[s] tibi a Dello[t] significatum, (jussi enim ut scriberet ipse tum occupatior) opus vestrum grammaticum egregium quidem, et quod supra vulgaria sapit, de manu mea in optimæ spei Principis transiisse. Quod tibi gratum fore spondere mihi ausus sum, etiamsi literis supervenientibus de ea re siluisses. Sed quid Princeps? Illud enim puto adhuc audivisti. Quum post mensem mentio Archiepiscopi coram ipso facta est, 'Novi,' inquit tenerulus, 'sed quando mihi alium allaturus est librum?' Spero futurum, ut tam libri sit tenax, quam afferentis memor.

In his etiam lego me unam Epistolam tuam non legisse, imo ne vidisse quidem. Intercidit enim, sic scribis, incuria eorum quibus dederas; forte præmissa est in Sueciam, quo non sum secuturus. Huic ut respondeam non expectas.

Si Sternius meus[u], sic enim est, rationem tibi reddidit

[r] [Dr. Astley died shortly after this time.]

[s] [Vide G. J. Vossii Epist. cclxvi. p. 271.]

[t] [Guil. Dello, Archiepiscopo a Secretis.]

[u] [Rich. Sterne, Coll. Jes. Cantab. Magister, et Archiepiscopo a Sacris.]

gratam rerum Cantabrigiensium, fecit, quod se decuit, et mihi pergratum fuit. Nolui enim tibi deesse, quia sibi defuit filius tuus. Spero nunc meliora referet ab Indiis, quo advocati fiscalis dignitate ornatus abiit. Det Deus, ut se te dignum gerat.

Quod de Scipionis Gentilis filio [x], nepote Alberici [y] scribis, mihi grata sunt omnia. Commendatus enim venit a doctissimo amico meo Joan. Seldeno. Et valuissent apud me facile vota vestra et Seldeni, quin et vel nomen Alberici mihi virtutibus suis abunde noti, si quidquam in ea re potuissem. Sed aditus qui olim patuit nostris, jam in rem suam et literariam attentioribus multo obstructior est. Nec possum ea præstare, quæ, facultas si daretur, mihi in summis votis semper fuere; erigere scilicet afflictos, et bene merentium, inter quos Albericus non infimus fuit, etiam seros nepotes fovere.

Auctum dignitate Legati Suecici [z] Hugonem nostrum Grotium jam antea audivi, et simul gavisus sum; non ita, quando revocatum apud nos sparsum fuit. Sed invidiæ tuba cecinit illud, et quamprimum audivi famam mentitam, lætitia auctior rediit. Literis enim suis e Gallia me decoravit, sic enim de doctissimo illo viro sentio, cui opto summa. Tragœdias et Poemata alia, quæ ille dicaverat tibi, tu mihi dedisti, optatissime ad manus meas pervenerunt. Pauca legi, utinam otium daretur, ut reliqua possim.

De expeditione vestra una cum Gallo prima æstate suscepta vere scribis et graviter. Nolo ea de re quicquam adjicere præter hoc unum, superasse vos (Gallos dicam an Belgas nescio) in urbe Tirlinensium direpta irruptionem illam plusquam barbaram Gothorum et Vandalorum, de qua, et eversis omnibus sacris, toties et tam funeste conquestus est suo tempore S. Augustinus.

Restant literæ tuæ tertiæ [a]. Nec illæ sine dono me petunt. Cum illis enim, moram ingratam nectentibus typographis circa Dionysiana vestra [b] et tua, alterius filii tui, Matthæi nempe [c], fœtum suscepi. Et certe multum me afficit videre

[x] [Quem in Collegio aliquo sine sumptibus suis Vossius alendum voluit.]

[y] [Albericus Gentilis, Scipionis frater, Juris Civilis apud Oxonienses Professor Regius ab an. 1587. ad an. 1611.]

[z] [Apud Galliæ Regem.]

[a] [Vide G. J. Vossii Epist. cclxviii. p. 273.]

[b] [Maimonidis de Idololatria tractatum Latine versum.]

[c] [Antiquitates Hollandicas, ab an. 859 ad an. 1299.]

patrem in filio, Gerardum in Matthæo. Ita judicium et dictio, nec de fide dubito, seniorem in juniore adornarunt. Quæ interspersa sunt parum cum Regum imperio convenientia, Apologiam una secum ferunt. Scripta ea esse in et sub regimine alio, ubi populus ut alios mores, ita et alias leges postulat. Nec proceres vestri satis honori suo consulunt, si non juvenem de illis tam egregie meritum, ut stipendio, ita et titulo ornent. Crescat hic in solamen tibi, et uberrime in sinum tuum refundat spes in Dionysio amissas. Et quotquot alia tibi cordi sunt, cum anno feliciter currente et revertente, omnia tibi vovet

Amicus tuus studiosiss.

W. CANT.

Dat. ex ædibus nostris
Lambeth. Kal. Jan. 1636.

LETTER CXVIII.

TO SIR KENELM DIGBY [d].

[Laud's History, &c., vol. i. pp. 610—616.

Salutem in Christo.

WORTHY SIR,—I am sorry for all the contents of your letter, save that which expresses your love to me. And I was not a little troubled at the very first words of it. For you begin, that my Lord Ambassador [e] told you, I was not pleased to hear you had made a defection from the Church of England [f]. 'Tis most true, I was informed so; and thereupon I writ to my Lord Ambassador, to know what he heard of it there. But 'tis true likewise, that I writ to yourself; and Mr. Secretary Coke sent my letters very carefully. Now seeing your letters mentioned my Lord Ambassador's speech with you, without any notice taken of my writing; I could not but fear these letters of mine came not to your

[d] [Sir Kenelm, the son of Sir Everard Digby, who was executed for his share in the Gunpowder Plot, had been reclaimed when quite young from the Church of Rome; by Laud's influence, as is stated in the Biographia Britannica, though Laud himself does not say anything of the kind. He was educated under Thomas Allen, in Gloucester Hall, and was knighted on his return from Spain with Prince Charles. His life is given at some length in the Biogr. Britann.]

[e] [Viscount Scudamore, ambassador at Paris.]

[f] [It appears from a letter of James Howell to Lord Wentworth, that Sir K. Digby had joined the Church of Rome prior to Oct. 22, 1635. (Strafforde Letters, vol. i. p. 474.)]

hands. Out of this fear your second letters took me; for they acknowledged the receipt of mine, and your kind acceptance of them. Had they miscarried, I should have held it a great misfortune. For you must needs have condemned me deeply in your own thoughts, if in such a near and tender business, I should have solicited my Lord Ambassador, and not written to yourself.

In the next place, I thank you, and take it for a great testimony of your love to me, that you have been pleased to give me so open and clear account of your proceedings with yourself in this matter of religion. In which as I cannot but commend the strict reckoning, to which you have called yourself; so I could have wished, before you had absolutely settled the foot of that account, you would have called in some friend, and made use of his eye as a by-stander, who oftentimes sees more than he that plays the game. You write, I confess, that after you had fallen upon these troublesome thoughts, you were nigh two years in the diligent discussion of this matter; and that you omitted no industry, either of conversing with learned men, or of reading the best authors, to beget in you a right intelligence of this subject. I believe all this, and you did wisely to do it. But I have some questions, out of the freedom of a friend, to ask about it. Were not all the learned men, you conversed with for this particular, of the Roman party? Were not the best authors, you mention, of the same side? If both men and authors were the same way, can they beget any righter intelligence in you, than is in themselves? If they were men and authors on both sides, with whom you conversed, why was I (whom you are pleased to style one of your best friends) omitted? True, it may be, you could not reckon me among those learned men and able for direction, with whom you conversed: suppose that; yet yourself accounts me among your friends. And is it not many times as useful, when thoughts are distracted, to make use of the freedom and openness of a friend not altogether ignorant, as of those which are thought more learned; but not so free, nor perhaps so indifferent?

'But the result,' you say, 'that first began to settle you, was that you discerned by this your diligent conversation, and

studious reading, that there were great mistakings on both sides, and that passion and affection to a party transported too many of those that entered into the lists in this quarrel.' Suppose this also to be true, I am heartily sorry, and have been ever since I was of any understanding in matters of religion, to hear of sides in the Church. And I make no doubt, but 'twill one day fall heavy upon all, that wilfully make, or purposely continue sidings in that body. But, when sides are made and continued, remember you confess there are great mistakings on both sides. And how then can you go from one side to the other, but you must go from one great mistaking to another? And if so, then by changing the side, you do but change the mistaking, not quit yourself from mistakes. And if you do quit yourself from them, by God's goodness, and your own strength; yet why might not that have been done, without changing the side; since mistakes are on both sides? As for the passion and transportation of many that enter the lists in this quarrel, I am sure you mean not to make their passion your guide; for that would make you mistake indeed. And why then should their passion work upon your judgment? especially, since the passion, as well as the mistakes, are confessed to be on both sides.

After this follows the main part of your letters, and that which principally resolved you to enter again the communion of the Church of Rome, in which you had been born and bred, against that semblance of good reason, which formerly had made you adhere to the Church of England.

And first you say, 'You now perceive that you may preserve yourself in that Church, without having your belief bound up in several particulars, the dislike whereof had been a motive to you to free yourself from the jurisdiction which you conceived did impose them.' 'Tis true, all Churches leave some particulars free. But doth that Church leave you free to believe, or not believe, anything determined by it? And did not your former dislike arise from some things determined in and by that Church? And if so, what freedom see you now, that you saw not then? And you cannot well say, that your dislike arose from anything not determined; for in those, the jurisdiction of that Church imposes not.

You add, 'That your greatest difficulties were solved, when you could distinguish between the opinions of some new men raised upon wrested inferences, and the plain and solid articles of faith delivered at the first.' Why, but I cannot but be confident you could distinguish these long since, and long before you joined yourself to the Church of England. And that therefore your greatest difficulties (if these were they) were as fully and fairly solved then, as now they are, or can be. Besides, if by these plain and solid articles you mean none but the Creed (and certainly no other were delivered at the first), you seem to intimate, by comparing this and the former passage, that so you believe these plain and first articles, you may preserve yourself in that Church from having your belief bound up to other particulars; which I think few will believe besides yourself, if you can believe it. And the opinions of new men, and the wrested inferences upon these, are some of those great mistakes which you say are on both sides, and therefore needed not to have caused your change.

To these first articles you say, 'The Church in no succeeding age hath power to add (as such) the least tittle of new doctrine.' Be it so; and I believe it heartily (not as such), especially if you mean the articles of the Creed. But yet if that Church do maintain, that all her decisions in a General Council are articles *Fidei Catholicæ;* and that all Christians are bound to believe all and every of them, *eadem fide, qua Fidei articulos;* and that he is an heretic which believes them not all: where is then your freedom, or your not being bound up in several particulars? And if you reply, you dislike no determination which that Church hath made; then why did you formerly leave it, to free yourself from that jurisdiction that you conceived imposed them? For if the things which troubled you were particulars not determined, they were not imposed upon your belief. And if they were determined, and so imposed; how are you now set free more than then?

You say again, 'You see now, that to be a Catholic, doth not deprive them of the forenamed liberty, who have abilities to examine the things you formerly stuck at, and drive them up to their first principles.' But first then, what shall become of their liberty, who are not able to examine; shall they enthral their consciences? Next, what shall secure them,

who think themselves, and are perhaps thought by others, able to examine, yet indeed are not? Thirdly, what assurance is there in cases not demonstrable (as few things in religion are), that they which are able to examine, have either no affection to blind their judgment, or may not mistake themselves and their way, in driving a doubtful point to its first principles? Lastly, how much doth this differ from leaning upon a private spirit; so much cried out against by that side, when men, under pretence of their ability, shall examine the tenets of the Church, and assume a liberty to themselves, under a colour of not being bound?

But, you say, 'This is not the breaking of any obligation that Church lays upon you; but only an exact understanding of the just and utmost obligations that side ties men to.' I must here question again: for first, what shall become of their freedom, that cannot reach to this exact understanding? And next, do not you make yourself, as a private man, judge of the Church's obligations upon you? And is it not as great an usurpation upon the Church's power and right, to be judge of her obligations, as of her tenets? For if the points be left free, there's no obligation: nor can you, or need any other, have any scruple. But if the points be binding by the predetermination of the Church; can you any way be judge of her obligation, but you must be judge also of the point to which she obliges? Now, I think, that Church will hardly give liberty to any private man to be so far her judge, since she scarce allows so much to any, as *judicium discretionis*, in things determined by her.

These utmost obligations, to which that side ties men, you believe many men (and not of the meanest note) pass over in gross, without ever throughly entering into the due consideration thereof. And truly I believe so too, that among too many men on both sides, neither the points, nor the obligations to them, are weighed as they ought. But that's no warrant (pardon my freedom) that yourself hath considered them in all circumstances; or that you have considered them better now, than you did before, when the dislike of that imposing jurisdiction was your first motive to free yourself from it, by joining to the Church of England.

And whereas you say, 'That you have returned into that

communion, who from your birth had right of possession in you, and therefore ought to continue it, unless clear and evident proof (which you say surely cannot be found) should have evicted you from it:' truly, Sir, I think this had been spoken with more advantage to you and your cause, before your adhering to the Church of England, than now; for then right of possession could not have been thought little. But now since you deserted that communion, either you did it upon clear and evident proof, or upon apparent only. If you did it then upon clear and evident proof, why say you now no such can be found? If you did it but upon apparent and seeming proof (a semblance of very good reason, as yourself calls it), why did you then come off from that communion, till your proof were clear and evident? And why may not that, which now seems clear and evident, be but apparent, as well as that which then seemed clear unto you, be but semblance now? Nor would I have you say, that clear and evident proof cannot be found for a man, in this case of religion, to forego the communion which had right of possession in him from his birth: for the proposition is an universal negative, and of hard proof. And therefore though I think I know you and your judgment so well, that I may not without manifest wrong charge you, that you did in this great action, and so nearly concerning you, *ad pauca respicere*, which our great master tells us[g] breeds facile and easy, rather than safe and warrantable determinations; yet it will lie upon you not only in honour without, but also in conscience within, to be able to assure yourself, that you did *ad plurima*, if not *ad omnia respicere*. The thing being so weighty in itself, and the miserable division of Christendom (never sufficiently to be lamented) making the doubt so great, that you who have been on both sides, must needs lie under the dispute of both sides, whether this last act of yours be not in you rather a relapse into a former sickness, than a recovery from a former fall.

But against this, 'The temper of your mind (you say) arms you against all censures, no slight air of reputation being able to move you.' In this, I must needs say, you are happy: for he that can be moved from himself by the changeable breath of men, lives more out of, than in himself; and (which

[g] Ethic. lib. i.

is a misery beyond all expression) must in all doubts go to other men for resolution, not to himself; as if he had no soul within him. But yet *post conscientiam fama.* And though I would not desire to live by reputation; yet would I leave no good means untried, rather than live without it. And how far you have brought yourself in question, which of these two, conscience or reputation, you have shaken by this double change, I leave yourself to judge; because you say your first was with a semblance of very good reason. And though you say again, 'That it now appears you were then misled;' yet you will have much ado to make the world think so.

The way you took in concealing this your resolution of returning into that communion, and the reasons which you give why you so privately carried it here, I cannot but approve. They are full of all ingenuity, tender and civil respects, fitted to avoid discontent in your friends, and scandal that might be taken by others, or contumely that might be returned upon yourself. And as are these reasons, so is the whole frame of your letter (setting aside that I cannot concur in judgment) full of discretion and temper, and so like yourself, that I cannot but love even that which I dislike in it. And though I shall never be other than I have been to the worth of Sir Kenelm Digby; yet most heartily sorry I am, that a man whose discourse did so much content me, should thus slide away from me, before I had so much as suspicion to awaken me, and suggest that he was going. Had you put me into a dispensation, and communicated your thoughts to me before they had grown up into resolutions, I am a priest, and would have put on what secresy you should have commanded. A little knowledge I have (God knows a little), I would have ventured it with you in that serious debate you have had with yourself. I have ever honoured you, since I knew your worth, and I would have done all offices of a friend to keep you nearer than now you are. But since you are gone, and settled another way, before you would let me know it, I know not now what to say to a man of judgment, and so resolved: for to what end should I treat, when a resolution is set already? So set, as that you say no clear and evident proof can be found against it: nor can I tell how to press such a man as

you to ring the changes in religion. In your power it was not to change; in mine it is not to make you change again. Therefore to the moderation of your own heart, under the grace of God, I must and do now leave you for matter of religion; but retaining still with me, and entirely, all the love and friendliness which your worth won from me; well knowing, that all differences in opinion shake not the foundations of religion.

Now to your postscript, and then I have done. That I am the first, and the only person to whom you have written thus freely: I thank you heartily for it. For I cannot conceive anything thereby, but your great respect to me, which hath abundantly spread itself all over your letter. And had you written this to me, with a restraint of making it further known, I should have performed that trust. But since you have submitted it to me, what further knowledge of it I shall think fit to give to any other person; I have, as I took myself bound, acquainted his Majesty with it, who gave a great deal of very good expression concerning you, and is not a little sorry to lose the service of so able a subject. I have likewise made it known in private to Mr. Secretary Coke, who was as confident of you as myself. I could hardly believe your own letters, and he as hardly my relation. To my secretary I must needs trust it, having not time to write it again out of my scribbled copy; but I dare trust the secresy in which I have bound him. To others I am silent, and shall so continue, till the thing open itself; and I shall do it out of reasons, very like to those which you give, why yourself would not divulge it here. In the last place, you promise yourself, 'That the condition you are in will not hinder me from continuing to be the best friend you have.' To this I can say no more, than that I could never arrogate to myself to be your best friend; but a poor, yet respective friend of yours I have been, ever since I knew you: and it is not your change that can change me, who never yet left, but where I was first forsaken; and not always there. So praying for God's blessing upon you, and in that way which He knows most necessary for you, I rest

Your very loving Friend to serve you *in Domino.*

Lambeth, March 27, 1636.

I have writ this letter freely; I shall look upon all the trust that ever you mean to carry with me, that you show it not, nor deliver any copy to any man. Nor will I look for any answer to the queries I have herein made. If they do you any good, I am glad; if not, yet I have satisfied myself. But leisure I have none to write such letters; nor will I entertain a quarrel in this wrangling age, and now my strength is past. For all things of moment in this letter, I have pregnant places in the Council of Trent, Thomas, Bellarmin, Stapleton, Valentia, &c. But I did not mean to make a volume of a letter.

Endorsed thus with the Archbishop's own hand :—
'March 27, 1636. A copy of my Answer to Sir Ken. Digby's Letters, in which he gives me an account of his return to the Ro. Communion.'

LETTER CXIX.

TO JAMES WEDDERBURNE, BISHOP OF DUNBLANE [h].

[Prynne's Hidden Works, pp. 152—154.]

I have received other letters from you, by which I find you have written to his Majesty about the communion in the Chapel Royal, concerning which the King holds his former resolution, that he would be very glad there should be a full communion at all solemn times as is appointed [i]. But because men do not always fit themselves as they ought for that great and holy work, therefore his Majesty will be satisfied, if every one that is required to communicate there, do solemnly and conformably perform that action once a year at least. And in conformity to this you are to signify once a year unto his sacred Majesty, who have communicated within the compass of that year, and who not; and of this you must not fail.

By these last letters of yours, I find that you are consecrated. God give you joy. And whereas you desire a copy of our Book of Ordination, I have here sent you one. And

[h] [Wedderburne had been appointed to the See of Dunblane, on the translation of Adam Ballanden to Aberdeen.]

[i] [See the King's directions dated Oct. 8, 1633. Prynne's Hidden Works, pp. 148, 149.]

I have acquainted his Majesty with the two great reasons that you gave, why the book which you had in King James's time is short and insufficient. (1.) As first, that the Order of Deacons is made but as a lay office, at least as that book may be understood. (2.) And secondly, that in the admission to Priesthood, the very essential words of conferring Orders are left out. At which his Majesty was much troubled, as he had great cause, and concerning which he hath commanded me to write, that either you do admit of our Book of Ordination, or else that you amend your own in these two gross oversights, or anything else, if in more it be to be corrected, and then see the book reprinted. I pray fail not to acquaint my Lord of Saint Andrewes and my Lord Ross with this express command of his Majesty.

I received likewise from you, at the same time, certain notes to be considered of, that all, or at least so many of them as his Majesty should approve, might be made use of in your Liturgy, which is now in printing. And though my business hath of late lain very heavy upon me, yet I presently acquainted his Majesty with what you had written. After this I, and Bishop Wren, (my Lord Treasurer[k] being now otherwise busied,) by his Majesty's appointment sat down seriously, and considered of them all; and then I tendered them again to the King, with our animadversions upon them, and his Majesty had the patience to weigh and consider them all again. This done, so many of them as his Majesty approved, I have written into a Service Book of ours, and sent you the book with his Majesty's hand to it, to warrant all your alterations made therein[l]. So in the printing of your Liturgy you are to follow the book which my Lord Ross brought, and the additions which are made to the book I now send. But if you find the book of my Lord Ross's, and this, to differ in anything that is material, there you are to follow this later book I now send, as expressing some things more fully.

And now that your Lordship sees all of your animadversions, which the King approved, written into this book, I shall not need to write largely to you, what the reasons

[k] [Bishop Juxon.]
[l] [See the King's Warrant in Prynne's Hidden Works, p. 156.]

were, why all of yours were not admitted; for your judgment and modesty is such, that you will easily conceive some reason was apprehended for it. Yet because it is necessary, that you know somewhat more distinctly, I shall here give you a particular account of some things which are of most moment, and which otherwise perhaps might breed a doubtfulness in you.

And first, I thought you could not have doubted, but that the *Magnificat*, &c. was to be printed according to the translation of King James, for that was named once for all. And that translation is to be followed in the Epistles and Gospels, as well as in the Psalms. Where I pray observe in the title-page of the Psalms, in the book I now send, an alteration which I think my Lord Ross's book had not. And if you have not printed those Psalms with a colon in the middle of every verse, as it is with ours ordinarily in the English, it is impossible those Psalms should ever be well sung to the organ. And if this error be run into, it must be mended by a painful way, by a pen for all such books as the Chapel Royal useth, and then by one of them the next impression of your Liturgy may be mended wholly.

Secondly, in the Creed of Saint Athanasius, we can agree to no more emendations, no, not according to our best Greek copies, than you shall find amended in this book.

Thirdly, though the Bishops there were willed to consider of the Holy Days, yet it was never intended, but that the office appointed for every of them should be kept in the Liturgy, and the consideration was only to be of the observation of them.

Fourthly, for the Sentences at the Offertory. We admit of all yours, but we think withal that divers which are in our book would be retained together with yours. As, namely, the 2d, 4th, 6th, 7th, 8th, 9th, 10th, 13th, 14th, 15th.

Fifthly, I would have every prayer or other action through the whole Communion named in the rubric before it, that it may be known to the people what it is, as I have begun to do in the Prayer of Consecration, and in the Memorial, or Prayer of Oblation. *Fac similiter.*

Sixthly, we do fully approve the Collect of Consecration and Oblation should precede, and the Lord's Prayer follow next,

and be said before the Communion, in that order which you have expressed. But for the Invitation, Confession, Absolution, Sentences, Preface, and Doxology, we think they stand best as they are now placed in our Liturgy; and as for the Prayer of humble access to the Holy Communion, that will stand very well next before the participation.

Seventhly, I have ordered a rubric in the margin of this book, according as you desire, to direct him that celebrates, when to take the sacrament into his hand. Namely, to take, and break, and lay hands on the chalice, as he speaks the words. For certainly the practice of the Church of England therein is very right. And for the objection, that we should not do it, till we express our warrant so to do, which you conceive is in these words, 'Do this,' &c.; I answer, first, that those words, 'Do this,' &c., are rather our warrant for the participation, or communication, than the consecration. Secondly, that our repeating what Christ did is our warrant to do the same, being thereto commanded. Thirdly, that the whole action is *actus continuus*, and therefore though in our saying, 'Do this' follows after, yet it doth, and must be intended to that which we did before, and comes last to seal and confirm our warrant for doing so. And so 'tis in the other sacrament of Baptism, where we take the child first, and baptize it, and then afterwards we say, 'We receive this child,' &c.; which *in actu continuo* must needs relate to the preceding act, for the child was actually received into the Church by the very act of baptism itself. And this is but our declaration of that reception.

And whereas you write, that much more might have been done, if the times would have borne it, I make no doubt, but there might have been a fuller addition. But God be thanked this will do very well, and I hope breed up a great deal of devout and religious piety in that kingdom. Yet I pray, for my further satisfaction, at your best leisure draw up all those particulars, which you think might make the Liturgy perfect, whether the times will bear them, or not. And send them safe to me, and I will not fail to give you my judgment of them, and perhaps put some of them to further use, at least in my own particular.

One thing more, and then I have done. In his Majesty's

authorizing of the notes in this book prefixed at the beginning of it, though he leave a liberty to my Lord the Archbishop of St. Andrewes, and brethren the Bishops who are upon the place, upon apparent reason to vary some things; yet you must know, and inform them, that his Majesty having viewed all these additions, hopes there will be no need of change of anything, and will be best pleased with little or rather no alteration. So wishing all prosperity to that Church, and a happy finishing of your Liturgy, and health to my brethren the Bishops, I leave you to the grace of God, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, April 20, 1636.

LETTER CXX.

TO WILLIAM KINGSLEY, ARCHDEACON OF CANTERBURY.

[Prynne's Cant. Doom, pp. 92, 93.]

S. in Christo.

SIR,—Your letters of April 13 I have received, and I thank you for your care and pains in visiting the churches of your archdeaconry within the city of Canterbury, in which I have often heard there are some things amiss, and find by your report that the information given me was true. And because you certify me of some things of greater moment than ordinary, I thought it very fit to acquaint his Majesty with all the contents of your letter, and did so. By which means I shall with more freedom give you the fuller answer to the three particulars mentioned by you[m].

For the first, which is the raising of galleries and seats from the ground three or four ascents, his Majesty hath commanded me to write unto you, that they be taken down, and the seats left orderly in the church. But you are to take care to acquaint the minister and churchwardens with it, and to see it done in a fair and peaceable manner. The like

[m] [Kingsley's Report is printed by Prynne, Cant. Doom, p. 92.]

course you are to take with the second, for it is no way fit that any monument whatsoever should be set up at the east end of the chancel, thereby standing equal at least, if not above the communion-table, and fit for nothing but to cast it out of its proper place. Therefore if any such be in any church within your jurisdiction, you are to speak with them that are next of kin, or whom such monuments may most concern: and if they will remove them, and set them up in any other place, on the sides of the church, you are to give them leave so to do; but if they will not, you are then to take them down in an orderly way, and not to suffer any to stand at the east end of the chancel.

Your third business is of greater consequence. It is, that there is another monument in St. George's Church, in which there is described in capital letters the Gunpowder Treason, with this motto, *In perpetuam Papistarum infamiam, etc.* I hope this stands not at the east end of the chancel, for if it do, you must see it removed to some other place; but if it stand upon any side of either chancel or church, then you are, with the knowledge of the minister and the churchwardens, or any other whom that monument may concern, to take some painter to you, and cause him to put out of the monument all that concerns the Fleet in '88, because that belongs to a foreign nation. And though your letters make no mention of '88, yet the picture of the monument, which you sent me up, doth, which I showed his Majesty, as well as your letter. So having here given you a clear direction in all your three particulars, I shall expect your care in the execution of them according to it. So I leave you to the grace of God, and rest

Your very loving Friend,

WILL. CANT.

Endorsed: 'The copy of my Letters to the Archdeacon of Canterbury, April 29, 1636, concerning the taking down of galleries and monuments in some churches of Canterbury, &c.'

LETTER CXXI.

TO THE WARDEN AND FELLOWS OF MERTON COLLEGE.

[Reg. Laud, fol. 245 a.]

Salutem in Christo.

After my hearty commendations,—I have been moved in the behalf of one Henry Jacob [n], chosen some years since into your College, and admitted into his year of probation (but by discontinuance from the College disabled for further admittance into your fellowship in the ordinary way), and informed that against this incapacity which he hath contracted by his absence, and by his not proceeding in the usual course of studies and discipline, there may be opposed an equivalent capacity, grounded upon a fundamental statute of your College [o], which requires that there shall always be in your Society *grammaticus unus, qui studio grammatico totaliter vacet,* hereupon I have considered of that statute, and, upon mature deliberation, conceive the intention of your founder in that statute to have been, that besides those which were to be trained up in a course of philosophy, there should be one who wholly should intend the studies of philology. Whereas, therefore, I am informed concerning Jacob's eminent abilities in the way of philology, by such persons whose judgments and sincerity I have not reason to distrust, I have thought fit to recommend him unto you, to the end, that since he hath deserted his first capacity, you may be induced, out of the charitable consideration of his abilities and wants, to lay hold of his second capacity, and presently to admit him Fellow by virtue of the forementioned statute.

My meaning is not, howsoever, that he shall be admitted absolutely, without any composition, but with this clog perpetually to be annexed to him and his place, that once a-week during the University term (the day, hour, and auditors to be appointed by the Warden), he shall openly, in your

[n] [Henry Jacob, in whose behalf the Archbishop thus interested himself, had studied Oriental languages under Erpenius. He had been elected Probationer Fellow of Merton some years previous; circumstances, however, prevented his admission as actual Fellow, till this letter was written in his favour.]

[o] [Statutes of Merton College, cap. ii.]

college-hall (unto which it shall be lawful for any of the University to resort), read upon some title of antiquity; in which he shall compare the Roman, Greek, and Oriental antiquities one with another. And further, by way of punishment for his discontinuing from the College, I would have him, immediately upon his being admitted Fellow, notwithstanding he was senior to divers who are now Masters of Arts in the College, to be admitted in *numerum Magistrorum*, but junior to all those that are now already Masters. I think it sufficient barely to express my desires in this business, not doubting but you will readily comply with them, as being grounded upon the plain letter of your statutes; whereof otherwise, were it ambiguous, you know your Patron hath the power of interpreting, and of exacting obedience in conformity to his interpretation. I think fit, also, that a copy of this my letter be entered into your Registry, whereby it may appear unto posterity upon what grounds both I and you proceeded in this business. So I leave you all to God's blessing, and rest

Your loving Friend and Visitor,

W. CANT.

May 20, 1636.

LETTER CXXII.

TO G. J. VOSSIUS.

[Apud Claror. Viror. ad Vossium Epistt., Epist. ccxxxii. p. 153.]

Salutem in Christo.

DIGNISSIME VOSSI,—Literas accepi tuas. Datæ sunt a. d. viii. Calend. Junias [p]. Literæ prægnantes erant. Nam ex illis semel apertis prodiere literæ Calendrinianæ [q] Regium nomen præferentes et petentes manum. Quas priores misit nescio. Has, sicut impensius desideratis, et ille pro se, et tu pro illo, in manus Regias dedi.

[p] [Vide G. J. Vossii Epist. cclxxxviii. pp. 289, 290.]

[q] [Opera Calendrini, negotiatoris Amstelodamensis, usus est, ut videtur, Philippus Burlamachius, ad jocalia quædam Regis redimenda, pignori quondam obligata. Vide Commissionem de hac re Burlamachio datam apud Rymeri Fœd. VIII. iii. 60.]

Rex serenissimus, ut vidit quo tendebant literæ, tradidit eas Secretario Domino Joanni Coco, a quo puto responsum potest Calendrinus expectare. Mihi enim nullum dedit Rex, nec ad me pertinet in rebus ad monilia et pecunias spectantibus responsa dare. Hoc tamen tibi ausim dicere, nisi admodum falsa mihi memoria nimis labilis suggerat, Calendrinus parum candide se gessit, in negotio de Monilium Jocaliumque Regiorum restitutione. Nec hoc mihi tantum visum est, sed et aliis, et summis quidem regni proceribus. Sed audio nunc fere superatas esse illas difficultates, et, si ita res sit, gaudeo. Sin aliter, non habeo, quo te amplius detineam. Nam quo in loco res Burlamachianæ jam sunt, ego plane nescio. Scio quod scribis, Calendrinum in Bataviam profectum, ad expediendum Regium negotium. Si ille iterum operam det ad impediendum, sub nescio quali prætextu, (sicut nonnulli apud nos prudentes augurantur), quid est, quod ego illi in gratiam præstare possim? Spero meliora de persona et familia, tam bene de te merente. Et si quid possim pro Calendrino, nihil prætermittam, ne occasionem ipsam, semel si constiterit sedulam illum Regio negotio navare operam. Hoc quamprimum te volui scire, literas Calendrinas in manus Regias pervenisse. Vale.

Sic jubet tibi amicissimus,

W. CANT.

Ex ædibus meis Lamb.
Jun. 9, st. nostro, 1636.

LETTER CXXIII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 24, 25.]

MY VERY GOOD LORD,—I will not acknowledge your ill memory, but I am glad your good one did a little fail you, that so I might hear of you the sooner. And your letter being about nothing else but this one business, I shall not fail to do as much as my Lady of Leicester[r] hath by you

[r] [The Lady Dorothy Percy, wife of Robert Sidney, second Earl of Leicester. Her request related to the payment of arrears due to her husband from the Treasury. See her Letter to Wentworth. (Strafforde Letters, vol. ii. p. 45.)]

entreated of me; and if she send at any time, I shall let her know how earnestly your Lordship hath dealt with me about it. This to your letter. But I have somewhat else for you. Here are letters come from Secretary Coke to my Lord Treasurer, showing the King's dislike of the City's offer both for the sum and the manner of payment [s]. Now you see what our omission hath caused, that I told you of at our parting. And no more can be done till we speak with his Majesty.

The mischief which the most Christian Turks did about Plymouth is most true. And I pray God it do no mischief about our shipping business this ensuing year.

I have within these two days received letters out of Ireland from my Lord Primate. All is naught there. His letters are three sides of a paper in his small close hand. All the proceedings set down at large. If the relation be true, the Provost is much to blame [t]. The business is now brought to me, which I am most sorry for, in regard I know how things are between them two. I send you no copy of this large letter, because the Primate writes, he hath sent you one himself. One good circumstance is in it, and not many more; he desires me to speak with your Lordship about it (that I cannot now do but by letters), and that I would determine nothing till your Lordship's coming over; which desire of his is most welcome to me, and I was from the first line's reading resolved to

[s] [This appears to have been an offer made by the City of London towards the expenses of the plantation at Londonderry. Wentworth, in his reply, vindicates the course pursued by the Londoners. (Strafforde Letters, vol. ii. p. 25.)]

[t] [The history of the transaction here referred to is detailed at length by Dr. Elrington (Life of Ussher, pp. 191—198). The facts were these:—A Senior Fellowship was vacant in Dec. 1635. Chappell, the Provost, passed over Hoyle, Pheasant, and Cullen, who were notoriously negligent in attending chapel, and proposed instead Mr. Ware. An inhibition was issued to stay this proceeding, to which Chappell submitted. It must be further mentioned that, by Charter, the right of election was vested in the Provost and four Senior Fellows. Chappell, fearing that the power of election would cease, as the number of Fellows was rapidly diminishing, proposed a repeal of the Statute, in which he was supported by the two Senior Fellows. A visitation was then held, and the Fellows, Newman and Conway, who voted with him, expelled. At the same visitation, 'Hoyle and Pheasant, two of the petitioning Fellows, were appointed Senior Fellows, and with them Ware, Cullen having been passed over.' It appears that within the next ten months 'some reconciliation had taken place between the Visitors and the Provost' 'by the restoration of Newman and Conway, and the expulsion of Pheasant.' Such disturbances were prevented for the future by the Archbishop giving the College a new Charter and body of Statutes, which, after some difficulties, and a liberal exercise of the royal prerogative on the part of Wentworth, were accepted June 5, 1637, and Cullen, at the same time, elected Senior Fellow.]

have done it unasked. But though upon the former ground I send you not the letter, yet I here send you a copy of the Visitors' last act against the two Senior Fellows, that joined with the Provost in this business, and himself. I hope at your return you will be able so to moderate things, that I from you may find what is fittest for me publicly to decree, to prevent the like mischief hereafter, and to settle this as well as may be.

When I had written thus far, a petition came to me from the Provost. The papers sent me are long, and I can say nothing of them till I have read them. But there is mention that the Lords Justices and Council have transmitted the whole proceedings to your Lordship and the King. And if you think fit to leave me out, I shall be right glad of it.

I hope you are welcome into the North. You must excuse me to Sir Philip Mainwaring; I would have written to any man else, but to my Lord of Cork in such business I cannot; but I can ever rest

Your Lordship's loving and faithful Friend,

W. CANT.[u]

LETTER CXXIV.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 31, 32.]

Salutem in Christo.

MY VERY GOOD LORD,—I begin at the end of your last letter[x], where you tell me you will not detain me longer, because you know I will be busied about small matters at Oxford with great care. 'Tis most true, the matters are small in themselves, but to me they have been great, and I am most heartily glad they are over[y].

Your letters came to me very seasonably. For, had they

[u] [This letter is without date, but Wentworth's answer to it is dated Aug. 17, 1636, which fixes it to within a few days.]

[x] [Written Aug. 26. See Strafforde Letters, vol. ii. pp. 27, 28.]

[y] [This refers to the reception of the King and Queen at Oxford. See Hist. of Chancellorship, Works, vol. v. pp. 148, seq.]

come to me one hour later, I could have had no opportunity to speak with the King, as you desire, for some mark of his favour to be set, and now, upon you. I moved fully, both in general, and for the particular you mention[z]. His Majesty's answer was, that he would do that which should strengthen you enough against any practising here. But commanded me to tell you, that for the particular, and all that concerned it, he would give you answer himself so soon as he came to his next place of leisure.

For the case of the Lord of St. Alban's in particular, I heard Mr. Secretary Coke say, he had much to write to you. So to him I refer that.

To your former letter[a], and the great care you expressed concerning the business of the shipping, and manner of defending the west coast, and about the foreign affairs in this ticklish business between Spain and France, I can say no more but this; I took occasion to show both those passages to the King at Woodstock, and the King bid me thank you, and tell you it was a very honest letter.

I am now this Wednesday morning at an end of my troublesome business, and not at leisure to write to any man but yourself, for I am extreme weary. So I leave your Lordship to all God's blessings upon you, and shall ever be found

Your Lordship's loving poor Friend to serve you,

W. CANT.

Oxford, Aug. ult. 1636.

LETTER CXXV.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 36, 37.]

Salutem in Christo.

MY VERY GOOD LORD,—I am heartily sorry for the difference that is fallen out between my Lord Primate and the Visitors of the College near Dublin, and the Provost and

[z] [This was that he might be created an Earl. This title was not conferred on him till some years later.]

[a] [Written Aug. 17. See Strafforde Letters, vol. ii. pp. 25, 26.]

some Senior Fellows there [b]. This unhappy difference began, as I take it, while your Lordship was there, but I am confident it had never grown to this height, had not your Lordship come thence. It is in my judgment a great business in itself, that the prime prelates of the kingdom, and the Provost of the College, should be at such an eager difference in the open face of that state, and in view of so many Romanists as swarm there, and cannot but look upon it with joy. But it is far more dangerous in the consequence, if I much mistake not. For that College, as your Lordship hath often acknowledged unto me, both by letters and otherwise, having been as ill-governed as any in Christendom, or worse, will never be able to recover and settle to be a good seminary for that Church, if both the power and credit of the Provost be not upheld by his superiors; and should a Provost, that is otherwise vigilant and careful, err in some circumstantial business, it is far better for the public, if not to maintain his errors, yet to pass by them, rather than to give countenance and encouragement to such young heads, as seek for no other liberty, than that which may make way for licentiousness.

My Lord, upon this ground I could heartily wish the heats, which I doubt have been in this business, had been forborne, or that yet your Lordship could bring it to that temper, that both parties would lay down the cause, and not put me to give a public decision, which, as this case stands, may do some hurt, which way soever the justice of the cause, upon full evidence, shall sway my judgment. But since the first of these my wishes is now impossible, and that I can very hardly hope for the happiness of the second, I have been at the pains to enable myself, as well as I can, to give a final sentence and decision in the cause; and have read over all the letters and papers very carefully which were sent to myself, either from the Lord Primate, or from Mr. Provost, or that were delivered in unto me by young Pheasant at his late being here; as also all those papers which were sent from the Council-table to your Lordship, and by you delivered to me; so that now, if it must needs come to the giving of a public sentence, I am almost ready for it.

Yet one thing there is remaining, which I think very neces-

[b] [See above, p. 464.]

sary to be done in point of common and indifferent justice, before I give my determination; which is, that a narration of the fact be agreed upon by all parties, that none of them may say, that that upon which I ground my sentence is mistaken. To this end I have, out of all the papers that have come to my hands, drawn a brief history of the fact from first to last, with reference to the several papers for proofs, by letters and other marks. This recital of the fact, and all the papers ready marked to your hand, I send your Lordship in this packet. It is a very brief one, and therefore first I desire your Lordship to read it over, and compare what you doubt with the papers; then I humbly desire your Lordship to call all parties before you, at some time of leisure, such as you have, and let them read it; and if they agree to it, as a full and true narration of the fact, then I desire they may all sign it, for I cannot decide anything till I have a state of the question agreed on before me; but in case they differ in any material circumstance, then I heartily pray you, that they may clear their own doubts, and set the fact so down, as that they may agree upon it, and sign it; and so soon as that is done, and the fact sent signed unto me, I shall proceed to sentence with all indifferency, and without respect of persons.

I am further to acquaint your Lordship, that I have herewith sent a paper of all such objections as have come to my hands, and the answers to them, that you may see the cause as fully as I hitherto do. And because the Provost was referred by the sentence of the Visitors to the King, I have acquainted his Majesty with so much of the cause as is yet certainly known unto me, who is not pleased with these differences, but hath commanded me to proceed as the justice of the cause shall lead me, which circumstance I thought fit to make known unto your Lordship. These are therefore heartily to pray you, that if you can make a peaceable end, and such as may stand with the good government of the College, and freedom of their statutes, and prevent my decision for peace sake, that your Lordship would do it. For then I know your wisdom will so moderate it, as that you will make no end, but such as shall be best for the condition of these times and that kingdom. But if either your Lordship can

make no such fit end, or that you think it better a legal decision be made, then I beseech your Lordship send me the fact agreed on, and I will send my decision, with all the convenient speed I can. Thus not doubting of your Lordship's love to me, and care of this troublesome business, I leave you to the grace of God, and rest

Your Lordship's most loving Friend to serve you,

W. CANT.

Croydon, 18th October, 1636.

LETTER CXXVI.

TO JAMES USSHER, ARCHBISHOP OF ARMAGH.

[Parr's Life, Letter clxxxix. p. 482.]

Salutem in Christo.

MY VERY GOOD LORD,—I have been put to no small pains, considering my other occasions, to read over, and in a manner to study the several letters and other papers, which have been sent and come to my hands, some from your Grace, some from the Provost and Fellows that join with him; some from Pheasant and the other party; and some from the Lords Justices and Council there to the Lord Deputy, and from his Lordship to me; and all of them about the late unhappy difference fallen between the Visitors of the College near Dublin and the Provost. The more carefully I have read over these papers, the more (I clearly confess to your Grace) I am troubled at the business, and could heartily wish some friendly way were thought on there, to prevent a formal and legal decision by me. Of which yet seeing so little hope as I do, I have taken all the pains which I can, preparatory to a final sentence. For I have very carefully, and with all indifferency, drawn a brief history of the fact and the whole proceedings, with relation in the margent to every several paper that hath come to my hands. A copy of this brief, together with all the several papers to which it relates, I have sent to my Lord Deputy, and desired him to show it to your Grace, and all the other parties whom it concerns: to this end, that if your Lordship and they agree upon the fact, I may have it returned unto me, and go on to my decision. But if

you agree not upon the fact, as I have set it down, that then you may there settle any difference, and agree upon it, that no one whom it concerns may say I had not a right state of the question before me. When this is done, I shall go on to do my duty with justice to all parties, as far as I can apprehend the cause, and as far as my learned counsel here shall be able to advise me. But I cannot but still wish, and that very heartily, that my decision may be prevented by the care and wisdom of my Lord Deputy, and the moderate and prudent respects of the parties interessed, which I presume your Grace will further. For it appears very ill to his Majesty (who was of necessity to be made acquainted with the business, because the censure of the Provost, if he deserve it, is referred to himself), and must needs appear so to all wise men, both here and there, that such a difference concerning young men newly started up from boys, should cause so great a disturbance among grave and wise men, as this hath done. And 'tis somewhat too that the Romanists, which swarm in those parts, have such an occasion as this difference to please themselves withal. My hopes are great in your Grace's moderation; but if all fail, I shall make a binding decision so soon as ever the state of the business is sent me back. So wishing your Grace all health and happiness, I leave you to God's blessed protection, and rest

Your Grace's very loving Friend and Brother,

W. CANT.

Croydon, Oct. 18, 1636.

LETTER CXXVII.

TO THE CORPORATION OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 12—14.]

Salutem in Christo.

After my hearty commendations, &c.—I have received your kind letters [c], and read in them the death of Dr. Byrd [d], who hath taken a great deal of pains, and done a great deal of service in your school at Reading, and hath brought up

[c] [See Bruce's Account of Laud's Benefactions, p. 11.]

[d] [Mr. Bruce describes Dr. Andrew Byrd as "a man of considerable attainments, who united the professions of pedagogue and physician, and was well thought of in both of them." He died Nov. 28.]

divers of your sons, and some of them are at this day very able men to do God, the King, and the Church, service. And, if you desire the flourishing of that school, and the like good to be continued to your children hereafter, it will lie upon you, by the advice of your friends, and the best care yourselves can take, to fit yourselves with an able and a painful man, that will be contented to do as Dr. Byrd did in his beginnings. And, to do him right that is gone, I do not think it will be an easy thing in all respects to equal him; but what help or assistance I can give you in that, or anything else that may do good to the town, I shall, neither now, nor at any time else while I live, be wanting. Besides, you are much bound to his Majesty, that he hath been pleased to descend so low, as by his Secretary to take care for the well-fitting and furnishing of that your school; for which I purpose, God willing, in your names, on Sunday next, to give his Majesty thanks, and withal to acquaint him, how ready and careful you are to conform to such directions as he was pleased to give you by Mr. Secretary [e].

Two things there are, which will be great hindrances to the getting of an able schoolmaster into that place. The one is, the poorness of the stipend, not exceeding, as I remember, 10*l.* per annum [f]. The other is, that the house, which heretofore belonged to the schoolmaster, and stood very conveniently for him, you have neglected, when the time was, to renew and continue in your hands to the schoolmaster's use. So that now, there being no house for him, and the times being so chargeable for all things of necessary use, yourselves must needs conceive it will be a thing of great difficulty to get a sufficient and a careful man that will be content to reside upon the school for such maintenance, unless you can think upon some way how to recover that house, or another, and to make some addition to increase his means, which I refer to your consideration; and, in the meantime, I shall do the best I can to inform myself, and provide you, of as able a man as I can get.

I pray give me leave to put you in mind, that you have no

[e] [See the King's Letters in Bruce, p. 10.]

[f] [Laud afterwards, by deed of gift to the Corporation of Reading, settled (among other charities) the sum of 20*l.* yearly on the Master of the school. This sum, by a recent decree of the Court of Chancery, is increased to 50*l.* (See Bruce, pp. 25—52.)]

preferment for your school, but only for two places into Saint John's College in Oxford; and, by God's blessing, of later times some of your sons have thrived extraordinarily well there; and at this time there are two hopeful young men in the college[g], and therefore I think you shall do very advisedly to write to the President and senior Fellows to name some able and sufficient man to you, which I presume they will not refuse to do, and take it kindly besides. And this I assure you, that, as well as I love that place, if they have not a sufficient man to send you, they shall not send unto you any one unsufficient, or any way unfitting. And I do hereby pray you, together with those letters of your own, to send these of mine, in which I have desired the President[h], for my sake, to take all the care that possibly he can, and to fit your school with a Saint John's man, if it may be, or else to provide you some able and sufficient young man in the University, whose fitness I will examine myself, before I will absolutely recommend him to you.

So, with thanks for your kind remembrance of me in the close of your letters, and giving you hereby assurance that I shall always be most ready to serve the town in all things which are within my power, I leave you all to God's blessed protection, and rest

Your very loving Friend to serve you,

W. CANT.

Croydon, Decemb. 1, 1636.

To my very loving Friends, the Mayor and chief Burgesses of the town of Reading, in Berks, These.

LETTER CXXVIII.

TO THE CORPORATION OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 17, 18.]

Salutem in Christo.

After my hearty commendations, &c.,—Upon the receipt of your first letters to me after the death of your worthy schoolmaster, and my ancient acquaintance, Dr. Byrd, I writ to

[g] ["William Brackston and William Creed were the young men referred to. The former . . . became one of Laud's Chaplains; the latter was an eloquent preacher and a divine of great eminence."—Bruce, note to this passage.]

[h] [Richard Baylie. See above, vol. iii. p. 184; vol. v. p. 143.]

St. John's College, in Oxon, as yourselves know; to this end, that if they could furnish your town with an able and sufficient schoolmaster, I might not be driven to look further. The rather, because of the relation which our worthy founder hath left between that college and your school.

In these my letters I laid so strict a charge upon the President and senior Fellows of that House, that they should name no man to me for whose both honesty and discretion, as well as sufficiency in learning, they would not be as answerable to me, as I must be to the town; as that I thought it fit, more letters than one should pass between us before I would resolve to recommend any to your choice. In this respect, if I have made you stay a little the longer, yet I hope you will take it kindly, partly because you may by this perceive, how careful I am to name no man to you, till I have taken him and his worth into serious consideration; and partly, because this stay can be no great hindrance to your children, Christmas being near, in which time there is no great schooling.

I have seen the letter which you sent to the College[i]. It is a very kind one, and with a great deal of respect both to myself and them, for which I heartily thank you. And you can never do yourselves, nor the town, more right, than to think upon some way for the bettering of the schoolmaster's allowance; for till that be done, you may, by favour and God's blessing, get a sufficient schoolmaster; but the place of itself, as it now stands, will never invite an able man to continue and reside upon it. And whereas you write, that you will consider of some encouragement by adding to the schoolmaster to hold up the reputation of your school; I do not only thank you heartily for it, but do hereby promise you, that if I live to outgrow the great expenses I have been at, I will do somewhat also myself, being sensible to this day what it is to be bred under an ill schoolmaster[j].

Now, after all deliberations, I do hereby recommend unto you the bearer hereof, Mr. Page. He is a Master of Arts, and

[i] [No copy of this has been found. The reply of the President and Fellows of St. John's is printed by Mr. Bruce, pp. 14—16.]

[Lloyd (Memoirs, p. 225) states that this "very severe schoolmaster promised him that greatness which he afterwards enjoyed, saying to him, 'When you are a little great man, remember Reading School.'"]

Fellow of St. John's College[k]; which he is willing to leave, and reside upon the school. He was bred at a very good school himself, and therefore knows the better how to be a schoolmaster. Besides this, I have received from Mr. President and the Fellows a very large testimony of his sufficiency in that kind of learning, as also of his honesty and soberness in conversation. He was with me at Croydon, and by that exercise of his which I myself saw, I hope he will answer the testimony given him. And, therefore, I do hereby recommend him to you, and pray you to make choice of him for your schoolmaster. And, when he is in that place, I shall not fail to lay all my powers upon him, to be diligent and careful in the discharge of his duty to yourselves and your children. And yet, notwithstanding this testimony given me concerning him, I shall desire you to try him (if you think fit) by any or all of your three learned ministers that live with you in the town, whom I doubt not but he will satisfy. Thus, with the remembrance of my love to yourselves, and my daily prayers for the good of that place, I leave you all to the grace of God, and rest

Your very loving and assured Friend,

W. CANT.

Croydon, December 15, 1636.

LETTER CXXIX.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 50.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD, with my due respect unto your Grace remembered,—I have often importuned your Grace, by myself and my noble Lord the Lord Deputy of Ireland, either solely to undertake, or

[k] [William Page was admitted Scholar of St. John's in 1628 from Merchant Taylors' School. He was ejected from his Mastership in 1644, and became M.D. in 1653, "which renders it probable that he supported himself during the usurpation by the practice of physic; at the Restoration he procured a writ of restitution to the school, but it was abandoned; and on the 6th March, 166$\frac{2}{1}$, he resigned his right, probably for a consideration."—Bruce, p. 19.

He must not be mistaken, as he is by Antony Wood, for William Page, Fellow of All Souls. See above, vol. v. p. 39.]

graciously to assist to procure his Majesty to accept of my submission, and to cease his prosecution against me, which without any profit at all to his Majesty, hath wasted my body, mind, studies, and estate to nothing.

Your Grace's answer was, that the business was in another hand, by his Majesty's knowledge and direction, and so long (without his Majesty's command to that effect) your Grace thought it inconvenient to interpose therein; but if that were altered, and that occasion removed, your Grace would either advance my petition to that purpose, or return me a reasonable answer.

About the first week in November last, the Lord Cottington, by his letter, did quite discharge himself from any more dealing with my business, wishing me to make use of some other mediator (naming none), not without giving me some hope that his Majesty was not unwilling to commiserate my condition. But upon the receipt of this letter I was so eagerly called upon to answer more fully, and to be examined upon interrogatories in the second cause, that I suspected his Majesty might desire some satisfaction therein by my oath, his Majesty being informed underhand, that by my examination and my servants' much might be discovered; and therefore I resolved to give his Majesty in all humility satisfaction therein, before I troubled your Grace to mediate for me, which clearly and ingenuously, more than by any law I was bound, I have performed.

I humbly, therefore, beseech your Grace to tender my submission unto the King, which is as large and ample as ever any defendant in this High Court made unto any King of England: After answer and examination upon oath, that is, to submit myself wholly to his royal pleasure to do and abide what his Majesty pleaseth, rather than any longer in this kind *placitare cum domino rege,* to appear in any court of justice a defendant against my sovereign lord and master. This is the most that ever was offered by any defendant after answer, and was not (for aught appears in the abstract of the records of that court) ever refused by any King; with this, that howbeit I have no estate, nor ever had, to make any present satisfaction, yet in time (which is all one for his Majesty's occasions) I will truly perform whatsoever his

Majesty shall require or intimate. I may not, were it in case of life, press your Grace to any act that your reason (which as in most things else, so in this particular especially, must be clearer than mine) shall persuade your Grace to be unfitting for your Grace to undertake. But I do humbly move your Grace to deliver and improve my submission to his Majesty, and give your Grace this assurance, that if your Grace shall effect it, upon what conditions his Majesty shall prescribe, there is no subject in England shall have so merited of or obliged, as your Grace shall thereby do

Your Grace's unfortunate Servant and Suffragan,

JO. LINCOLN.

Buckden, this 28th of Decemb. 1636.

To the Most Reverend Father in God, his very good Lord, the Lord Archbishop of Canterbury, &c. &c.

LETTER CXXX.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 51.]

MOST REVEREND FATHER IN GOD AND MY VERY GOOD LORD, with my due respects remembered unto your Grace,—

This year having lain heavy, by reason of the infection upon all the parts of my diocese, my officers have not returned unto me any particulars worthy to be represented unto your Grace.

And this hath been a main reason why my brethren of the clergy are behind in their payments for the church of St. Paul's. But upon the receipt of your Grace's letter about ten days since, which enabled me to appoint collectors (the registers in some places being not responsal), I have put the business to that forwardness, that (I will hope) the money with all the arrears shall be paid in at the furthest in Easter term.

One of my clergy in Bedfordshire (a learned and pious gentleman[1]) had set up a stone upon pillars of brick for his communion-table, believing it to have been the altar-stone,

[1] [Dr. Jasper Fisher. See Accounts of Province for 1636, above, vol. v. p. 343.]

whereas it was a plain grave-stone. This raising up a rumour in that country, where some of the preciser sort are averse to his Majesty's just supplies in the ship-money, I caused it quietly to be removed, and the ancient communion-table to be placed instead of the same, without further questioning of the party (whom I found harmless and otherwise deserving), to avoid rumours in the country. Which yet I make bold to write unto your Grace, lest it should be more tragically represented.

Some small quarrels have risen in the southern parts of my diocese about some ministers forcing of the people to receive at the rails (which I have procured to be placed about the holy table), and the people's refusing so to do. Wherein I spare to settle any order, not as doubting that both priest and people are herein in the wrong, but as not knowing myself what is the right where the Canon doth not prescribe it. For otherwise, it is no honour to the minister to have their people to come so near the holy table in their receiving of the Eucharist, nor any disparagement, but more respect than can be precedented by antiquity, for the people to be permitted to approach so nigh. It was in former times the special privilege of kings and princes.

I have left the ministers to their own discretion, so as they did not refuse the Communion (which some began to do) to such as would not receive at the rails. If your Grace shall send me any directions herein, I do not find but all my diocese will readily obey them.

I humbly crave your Grace's pardon for being thus troublesome in matters of no greater consequence. And beseeching God to bless your Grace with many new years, do humbly take my leave, as being

Your Grace's humble Servant and Suffragan,

JO. LINCOLN.

Buckden, 29th of December, 1636.

To the Most Reverend Father in God, his very good Lord, the Lo. Archbpp. of Canterbury, &c. &c.

LETTER CXXXI.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 52.]

S. in Christo.

MY VERY GOOD LORD,—I have received by Mr. Ireland's[m] hands two letters from your Lordship; the one of them contains the account of your diocese at this time to be given to his Majesty; whereon, first, I thank your Lordship for the care you have taken for St. Paul's, and the answer you are pleased to give to my letters about it; and if that money come in Easter term it will do very well.

For the clergyman in Bedfordshire which your Lordship saith set up a grave-stone instead of an altar-stone for the communion-table, I know not what desert the man may be of, but surely, though you give him a very good testimony, yet I must needs think this a very bold and unadvised part in him to attempt a business of this nature without the knowledge and approbation of his Ordinary.

As for the differences that are arisen in the southern part of your Lordship's diocese, about the people's being urged to receive at the rails which encompass the communion-table[n],

[m] [See above, p. 405.]

[n] [The following petition and reply of the Archbishop, preserved in St. John's College, Cambridge, may be introduced in illustration of this passage:—

"To the most reverend Father in God William, Lord Arch-Bp. of Cant. his Grace, Primate & Metropolitan of all England, the humble petition of ye inhabitants of Wellyn in Hertfordshyre.

"Humbly complayninge shew,

"That whereas your Graces petitioners repayringe to bee partakers of ye holy Sacrament, according to the uniform & anchyente custome of our parish & ye parishes adjoyninge where wee live, wh. is to assemble our selves in the body of the chancele, meekly kneeling on our knees: Wee have there three tymes, to ye greate greife of our soules & disturbance of ye congregation at yt holy duty assembled, bine rejected, & by Mr. Thomas Wiltshyre, Rector of our Ch, and Mr. Judson his Curate, denyed the holy Sacrament. The reason, they sayde, was because wee came not to the rayles to receive: Whereas wee had not, nor as yet have, any commande to alter our anchyent forme, nor any satisfaction to ye reason of our capacityes soe to do, although we have often requested not onely our Minist. but also have repayred both to the register & divers surrogates of ye Ecclesiastical courts, & also to Sr John Lambe and Dr. Holdsworth. Now wee, yr Graces humble petitioners, hatinge faction, and ever havinge been persons conformable to ye orders & government of ye Ch. of England established, & beinge timorous of introducing any new form in matters of religion established, unless we have received an authority commanding us therein.

Our humble petition to your Grace then is, if you would bee pleased to take knowledge of this our lamentable grievance and distraction, & yt you woulde, for ye preventinge of all

it is a thing to which the canons of the Church doth not expressly reach, and therefore I shall fairly represent it to his Majesty, as your letter hath done it to me, and then expect his gracious direction, which so soon as I have received, I shall acquaint your Lordship with.

But, my Lord, your Lordship's second letters did not a little trouble me, because I cannot do all that they desire of me. And whereas your Lordship begins your letter, that you have oftentimes importuned me to assist your cause to the King for your dismission out of Star-Chamber; your Lordship cannot but know that I have done that often, and returned to your Lordship's several letters and petitions such answers as I was able to give from his Majesty. And how your Lordship used me at the close for all these services done, you best know, and I joy not to repeat.

And whereas you add, that you got the Right Honourable the Lord Deputy of Ireland, his late being in these parts, to speak with me to the same purpose; my Lord did speak with me accordingly, and the answer which I gave his Lordship was, that I shall be very willing and ready to do your Lordship any service that is fit for me to appear in, and that may be done with preservation of his Majesty's honour and justice in a cause of this moment. And this answer I shall be ready to make good.

After this your Lordship tells me that my former answer to yourself was, that since his Majesty had put the business into another hand, it was no way convenient for me to meddle with that which his Majesty has wholly and solely put to another's care. Nor durst I be so bold with the King

further disturbances to our consciences & unity, give such farther order herein as to your Graces wisdom shall seem best, & y^t wee bee no longer without ye Sacram^t, but to our unspeakable comforts agayne, according to the laws of this realme & customs of this Ch. established, bee made partakers, till there shall bee a law to the contrary declared to us, & as in duty bound wee shall ever pray, &c."

His answer:—

"I desyre Mr. Archdeacon Dr. Holdsworth to order Mr. Wiltshyre, parson of Wellyn within his Archdeaconry, to administer the communion duly & orderly to these petitioners & all other of his parish (they coming & presenting themselves as they ought) to receive it kneeling, though it bee in any part of the chancel, leavinge only such to come to the rayles & receiue as are willing so to do, & that neither Mr. Nash nor Mr. Hudson nor any other coming thither to preache, disturbe any of ye people, being conformable to the laws of this realm & canons & rubricks of ye Ch.; & if they shall not obey let mee bee acquainted with it."]

in a business of this nature. And your Lordship could not then deny but that my answer was reasonable. And whereas you add, that my Lord Cottington hath given over further meddling in the business; yet that is no warrant for me to take it on; besides, having moved so often for your Lordship, and not being able to effect your desire, made me fearful to adventure further.

Notwithstanding all this, I did make bold in all humble manner to present your petition to his Majesty, which when his Majesty had seen, he gave me this present answer, that my Lord Duke of Lennox [o] had lately moved him in this very particular, and that he had given him his final answer. I durst not presume to move his Majesty to know what that answer was, but I am confident my Lord Duke's Grace of Lennox either hath already or will speedily give your Lordship an account of it.

My Lord, this is all that I am able to write unto you in this great business, and therefore do pray you to take this which I have done as well as it is meant. And so wishing your Lordship health, and a happy new year, I leave you, &c.

Your Lordship's loving Friend and Brother.

Croydon, Jan. 6, 1636.

Endorsed: 'Januar. 6, 1636.
The copy of my Letter to the Lord Bishop of Lincoln, in answer of his Lordship's of Decemb. 28 and 29, &c.'

LETTER CXXXII.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 54.]

May it please your Grace,—I do humbly acknowledge your Grace's favour in the delivery of that paper enclosed unto his Majesty, and impute it unto mine own misfortune that it had no better success. I have sometimes this last summer troubled my Lord Duke of Lennox with representing unto his Majesty my apologies to some by-complaints made against me, and sometimes his Grace hath vouchsafed me answer by

[o] [See vol. iii. p. 229.]

word of mouth, but never by letter. Albeit of the nature of my last paper I never put any unto his Grace, or your Grace's, or any man's hands before, for it is a submission drawn by advice of counsel, (which peradventure if his Majesty had observed, his Majesty would have graciously vouchsafed to speak with the Lord Keeper [p] and his Attorney-General about the same), and so binding (being subscribed with my hand), that it is doubted I am not enabled to make any further defence unless it be returned. What his Majesty's final answer may be, I cannot guess, but do hope (in imitation of that God who is infinite in mercy and clemency) his Majesty will never make an end of his grace and goodness towards me, and the rather by means of your Grace's mediation in the behalf of

Your Grace's most unfortunate Suffragan,

JO. LINCOLN.

To the Most Reverend Father in God,
his very good Lord, the Lord Archbishop of Canterbury, &c. &c.

LETTER CXXXIII.

FROM JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 55.]

May it please your Grace,—I most humbly thank your Grace for your letter; but being much afraid to be mistaken, I earnestly beseech your Grace to conceive that it was written, not that your Grace should subduct or withdraw, but, on the contrary side, that your Grace would be pleased to improve and declare unto his most excellent Majesty the nature of that submission I last tendered by your Grace's hands, which, by a kind of legal course, puts a power into his Majesty to declare his pleasure of me, and, stopping both mine own and the mouths of all men beside, leaves his Majesty upon record just and merciful to all posterity. This was that which Mr. Attorney Noy called for from the beginning, and had obtained upon the first motion, had not a great man (since dead) deterred me from this way, and put me into another course of composition. And therefore I humbly

[p] [Lord Keeper Coventry.]

beseech your Grace to press it home as far as you can, and as soon as you can, and to make me thereby your Grace's creature as long as I live. I would, understanding of your Grace's return to Lambeth, have waited upon your Grace in person, but that I am not able, diseases growing so fast upon me, and especially the greatest disease of all, weariness of life by reason of these misfortunes. I hear it from many hands, that his Majesty should be informed, that I should report, I should never be free from lawsuits as long as his Majesty lived. God is my witness I never said so, or conceived any such words, in my life; but did absolutely believe, until the middle of November last, that all lawsuits between his Majesty and me had been fully concluded and ended. And I had been more mad than of late I am painted forth, to have treated with the Lord Cottington upon such terms as I did, if I had harboured any such conceit. An imprisonment, in such a case, had been more advantageous for me than a composition.

Lastly, I humbly thank your Grace for reproving of Shelley's boldness and impudency against me. He hath by copyhold but three acres of ground in this town, is (for purse-taking) bound to good behaviour for ever, and a common drunkard as any in this country: and, therefore, no competent cessor of the lord of the manor, nor accuser of the bishop of the diocese. I shall not be able to answer his railing speeches, because I know them not; his petition I shall disprove in every point that concerns me. The sums that I am cessed in, in the first and second cessment, will be found to differ more in form than in quantity [q].

This young man's course being contrary to the directions of your Lordships, and most prejudicial to his Majesty's service, to cess the lord of the manor for all his tenants; the latter cessment, directed by the sheriff, cessing the lords for what they hold only in their own hands, and the tenants for what they likewise hold and occupy; which, with me, comes to one and the same reckoning at the half-year's day.

[q] [Shelley was employed to assess Bishop Williams to the payment of ship-money. The Bishop, on demurring to the assessment, was called in question as an opponent of the tax.]

But, if it please your Grace, I am fain to digest a thousand of these affronts and injuries in a year, which I meet with upon all occasions from mean and sorry people, that conceive they may do anything against the Bishop of Lincoln.

Which will help to make my obligations stronger and faster unto your Grace, when, by your Grace's mediation, the King shall be pleased to receive me into some degrees of shelter and protection again, and to make me odious to the world and myself if I shall not remain

Your Grace's faithful Servant and Suffragan,

JO. LINCOLN.

Buckden, this 13th of Januar. 1636.

To the Most Reverend Father in God, his very good Lord, the Lo. Archbishop of Canterbury, &c. &c.

LETTER CXXXIV.

TO JOHN WILLIAMS, BISHOP OF LINCOLN.

[Lambeth MSS. Numb. mxxx. p. 56.]

S. in Christo.

MY VERY GOOD LORD,—Since my late letter to your Lordship, I have received another from you by the hands of Mr. Ireland, bearing date the 13th of this present January, in which you write that your former letters were not that I should withdraw your petition which I had delivered to his Majesty, but that I should rather improve your suit therein contained. My Lord, I beseech you pardon me, for your former letters are expressly that it is doubted you are not enabled to make any further defence, unless it were returned. And surely, my Lord, I could not return it, but that I must withdraw it first.

But now, my Lord, I have once more done all that you desire at my hands, for I have withdrawn your petition, and returned it here inclosed; and, besides, I have pressed it also as far as I could, for I used all the motives you suggested to me in any of your late letters; and, to the end his Majesty might not think I was mistaken in anything, I first read unto him whatsoever concerned that business in words of

your own letters. His Majesty's answer was, that he gave me free leave to return your petition, but that he would return no other answer than he had already given to my Lord Duke of Lennox; and that that was his Majesty's final answer. And further, his Majesty hath commanded me not to trouble him any more in this business; and therefore I do heartily pray your Lordship that I may be no further pressed in it.

In the business of Shelley, I both spake and did what I thought just and fit for me, and if it were anything that gave your Lordship content, I am glad of it. I think some part of the business is referred to a further hearing before the Lords, at which time, if he be such a man as your Lordship describes him, and his petition delivered so false, your advantage will be greater against him. So I leave your Lordship to God's blessed protection, and rest

Your Lordship's loving Friend and Brother,

W. CANT.

From Hampton Court,
January 17, 1636.

Endorsed: 'January 17, 1636.
The copy of my Letters in answer to my Lord Bishop of Lincoln's, bearing date January 13, 1636; and to another received January 10, but without date.'

LETTER CXXXV.

TO THE DEAN AND CHAPTER OF CANTERBURY [r].

[Lambeth MSS. Numb. dccxxviii.]

S. in Christo.

After my hearty commendations, &c.—I have now, after my long pains and your as long expectation, finished the Statutes for the Church of Canterbury, according to the trust reposed in me by his Majesty, and the power which he was pleased to give me under the Broad Seal to perfect this work. Besides this stay by my pains, we have had other delays and trouble at the Seal, most men being in something

[r] [This letter was forwarded with the copy of the Statutes of Canterbury, printed in vol. v. pp. 506, seq.]

or other to seek how to dispose such a business as this, under his Majesty's confirmation, there having been but few books of this nature of later years brought to the Great Seal. But now (God be thanked) all doubts are removed, not only for these particular Statutes, but for any other which shall hereafter be finished, if so it please God to bless my undertakings. This copy of your Statutes I here send you by the hands of Dr. Warner[s], and hereby require you, in his Majesty's name, to keep safe this original book of Statutes, and to guide and govern yourselves, and all businesses concerning that Church, by these Statutes and no other. And to the end this book may be kept both safe and fair, you may transcribe such and so many copies out of it, for the daily use of the Dean and Chapter, as yourselves shall think fit, and to be kept in such hands only as by Chapter act you shall appoint. My Lord Keeper hath been very kind and careful in this business, as well to free you from a great deal of charge, as other trouble. And, therefore, I think you shall do very well to send up a letter of thanks to his Lordship. So God bless you in the government of that Church, that it may be (as it ought to be) an example to others. To His blessed protection I leave you, and rest

Your very loving Friend,

W. CANT.

Lambeth, Jan. 26, 1636.

To my very loving Friends, the Dean and Chapter of the Metropolitical Church of Canterbury, These.

LETTER CXXXVI.

TO THE PROVOST AND FELLOWS OF ETON COLLEGE.

[Wilkins' Conc. tom. iv. p. 532 [t].]

Salutem in Christo.

After my hearty commendations, &c.—You cannot but remember, that after my metropolitical visitation of your college at Eton was begun, there was delivered unto me a

[s] [Dr. John Warner, afterwards Bishop of Rochester.]
[t] [From Reg. Laud, fol. 259 a.]

petition from King's College in Cambridge, and another to his sacred Majesty, both concerning certain rights to the Fellowships of Eton, as they pretended; and the petition delivered to his Majesty was after sent unto me, with a reference under Secretary Windebank's hand, requiring me to take their cause into consideration, and to do them that justice, which upon due deliberation I should find did belong to them and their cause. Thereupon I had divers times cognizance of this cause in the presence of some, both of your and their societies, and heard at large both your and their counsel. But by reason of the shortness of my visitation, being unwilling to hold it much longer than the ordinary time of six months, and because of my other many and great occasions not suffering me to attend that business wholly, I was constrained to reserve this and all such businesses as were then depending before me, in the relaxation of my visitation aforesaid, to such other further and fit time, as I might have to end them. And having now maturely considered of the aforesaid petition of King's College, with all incidents thereunto belonging, and of all such answers as you, the Provost and Fellows of Eton, have given, I have now at last made my decision, with an injunction of obedience in time to come[u], and have sent it herewith unto you under my archiepiscopal seal, requiring you that it be registered at the end of your statute-book, and observed in all future elections of Fellows into that society; that so these two great bodies, which had one and the same royal founder, may, according to his will and frequent desires in your and their statutes, grow up into a nearer relation and amity one to, and with, the other, which God grant. So with my love remembered to you, I leave you all to God's blessed protection, and rest

Your very loving Friend,

W. CANT.

Lambeth, Martii 15, 1636.

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[u] [This Injunction is printed in vol. v. pp. 497, 498.]

LETTER CXXXVII.

TO THE LORD VISCOUNT WENTWORTH.

[Reg. Laud, fol. 259 b.]

My very good Lord,—At this present I give no answer to any letter of yours, for I have answered all that are come to my hands, so that ball is at your foot; but high time is it that you had the new both Charter and Statutes for the College near Dublin. And I have herewith sent as followeth: First, I have sent your Lordship the Charter with his Majesty's hand to it; the Broad Seal must be put to it there; and your Lordship must, by your powerful way, gain the consent, or else we must think of another way; but this is thought here by far the best. With the Charter your Lordship shall find Mr. Attorney's directions under his own hands, for your guidance to the settling of it; the way that Sir Geo. Radcliffe thought upon at Croydon being not approved by the King's Counsel here, as I formerly writ unto you.

I have likewise sent you two fair copies of the Statutes for the College. That which hath his Majesty's name at the beginning and mine at the bottom of every page, must have the Broad Seal put to it, which must be fixed to the Confirmation at the end of the book; this Confirmation must be written in chancery hand, in the two spare leaves at the end of the book, and then be enrolled. I have sent you a copy of the same Confirmation which was joined to the Statutes of Canterbury, which, *mutatis mutandis,* is to be followed. This copy your Lordship shall find in the statute-book. Out of this original copy, the Provost is to transcribe one or more copies (as he shall think fit) for the daily use of the College; but this original is to lie safe in the College treasury, or place of evidences, to which they are to have recourse against any errors that may creep into transcribed copies.

The other fair copy is to remain with your Lordship and the State, that you may the better see the growth and increase of the College in government and good order, or the

contrary, and be the better able to apply, or call upon the Chancellor for remedies when any shall be necessary.

A third copy, on paper, I keep for my own use, and such as shall succeed me in that Chancellorship. So I humbly take my leave, and rest

Your Lordship's loving poor Friend to serve you,

W. CANT.

Lambeth, Mar. 21, 1636.

LETTER CXXXVIII.

TO DR. CHRISTOPHER POTTER, PROVOST OF QUEEN'S [x].

[Ellis's Original Letters, 3d Series, vol. iv. pp. 209, 210 [y].]

Salutem in Christo.

SIR,—I am about to draw up my order for Worcester, and to settle peace between the Bishop, the City, and the Chapter, if I can [z]. In the meantime I am informed there is some flaw found in the lease of the rectory of Wimbledon, and that my Lord [a] is about to renew it again of your Church of Worcester. To this rectory, Putney and Mortlake are chapels of ease; and Mortlake hath been for divers years, and is at present, a place of great inconformity, and where usually such men are placed as will take little from your lessee, and live upon the humour of the people.

Upon this I have two requests to make to you. The one, that you would find a means to increase the stipend of the curate there, and at Putney also, and to make it certain. The other, that you would (as it well beseems you) take the nomination of the curates in both places to yourselves, and not to leave it to your tenant my Lord Wimbledon, or any other. And I shall expect to receive satisfaction from you in both these particulars, having acquainted his Majesty with them

[x] [Potter was also Dean of Worcester.]

[y] [From MSS. Harl. numb. 7001, art. 60.]

[z] [These Injunctions are printed in vol. v. pp. 490—492.]

[a] [Edward Cecil, created Visc. Wimbledon, July 25, 1626.]

already, and he approves them. Thus, not doubting of your care herein and ready performance, I leave you to the grace of God, and rest

Your very loving Friend,

W. CANT.

Lambeth, May 12, 1637.

To my very loving friend, Dr. Potter,
Provost of Queen's College in Oxon,
These.

LETTER CXXXIX.

TO G. J. VOSSIUS.

[Apud Claror. Viror. ad Vossium Epistt., Epist. ccxlii. p. 160.]

Salutem in Christo.

VIR CLARISSIME,—Literæ tuæ, prout semper sunt, mihi gratissimæ fuerunt. Recepi eas per anni fere abhinc spatium[b], sed, ut libere dicam, quod veritas postulat, majora negotia quolibet fere momento animum satis ad hoc officium propensum plane ad alia avocarunt.

In illis gratularis huic regno, mihique, quod jus lustrandi Academias Præsulibus Cantuariensibus ab antiquis temporibus debitum revocavi[c]. Opus sane arduum, et revocare quod diu intermissum, et exercere quod semper invisum. Sed quum misericordia Dei, atque optimi Regis justitia, potestas visitandi Academia mihi, et [prædecessoribus[d]] meis multis retro annis debita jam denuo decreta sit, dabo operam, et spero non inutilem, ut Academiæ floreant, et ut Academici moribus cultiores, doctrina politiores, Religione primævis temporibus conformiores evadant. Et ut ab ineuntibus studiis ea principia imbibant, quæ et Dei cultum, et Ecclesiæ pacem, et Academiarum honorem promoveant. Nec quidquam verius est, quam illud, quod scribis, humana instituta omnia, etiam optima, facile per incuriam in pejus vergere. Quid igitur fit, quum malitia nonnullorum, qui inordinata tantum amant, aliorum incuriæ superadditur?

[b] [Vide G. J. Vossii Epist. cclxxxix. p. 290.]

[c] [Vide Diarium, Jun. 22, 1636.]

[d] [Hanc vocem e conjectura supplevimus. In Edit. hujus Epist. apud Præst. ac Erud. Viror. Epistt. num. dxliii. signa lacunæ hic inserta sunt.]

Goffius[e] hic interfuit diu a receptis literis vestris, sed adeo occupatum me invenit expectatione adventus Regis et Reginæ, ut vacuum eum remittere necesse fuit. Gradum tantum Professoris in Theologia obtinuit rogatu (jussu, i. e.) Frederici Principis Electoris Palatini, qui una cum rege Oxoniam petiit[f]. Præco est Goffius ille virtutum tuarum; nec immerito, sensit enim et fatetur, quantum tibi devinctus sit, dum Amstelodami Musis inserviit.

De Calendrino[g] nolo ego plura, et, quod aperte satis in scriptis tuis video, tu forte de illo pauciora, si quæ mihi, et tibi quoque innotuissent. Nolo tamen, ut illud ullo modo molestiam tibi creare possit. Soleo enim ego, quæ ab amicis tui simillimis in gratiam alicujus tertiæ personæ scripta sunt facere, si possim et justa sint, sed deliberare, si suspecta. Ignoscas, quæso, moram harum literarum, et quando iterum placuerit scribere, sperabo me posse, tu autem semper puta me velle multo citius responsum dare. Vale, et dum quotidie Deum colis, sis, quæso, memor in orationibus

Amici tui perquam fidelis,

W. CANT.

Dat. ex ædibus
Lambeth. Junii 1637.

Oro ut globos terrestrem et cœlestem magnitudine ampliori, topographia aliisque descriptionibus erudite delineatos, et pro more undique aptatos, placeat tibi emere, et ad me mittere. Vir iste mercator nobilis, et mihi perquam gratus Job Harbye pretium tibi solvet. Solum cupio opera vestra, uti ne fraudem patiatur in re illi non satis nota.

LETTER CXL.

TO SIR JOHN BRIDGEMAN[h].

[Reg. Laud, fol. 277.]

S. in Christo.

WORTHY SIR,—I here send you a petition inclosed, and am content to hope that the suggestions therein contained are not true; but certainly, if they be, the Church power is cut

[e] [Vide supra, p. 347.]
[f] [Vide Wood, Fast. Ox. i. 494.]
[g] [Vide supra, p. 462.]
[h] [Chief Justice of the Court of Marches in Wales.]

very short by the Court of the Marches and the proceedings there[i]; that a seat which stands disorderly cannot be regulated in an Archbishop's metropolitical visitation, but the churchwardens must be troubled for it in that court; which is the ready way to deter all churchwardens from doing their duty, and making any presentments in the court ecclesiastical. I heartily pray you to let me hear from you what truth is in this petition, that so I may know the better what course is fit for me to take, before the ecclesiastical jurisdiction be quite swallowed up. So not doubting but that you will be pleased to give me a full relation of the business, I leave you to God's blessed protection, and rest

Your very loving Friend,

W. CANT.

Lambeth, July 1, 1637.

To my very worthy friend, Sir John Bridgeman, Kt., Lord Chief Justice of his Majesty's Courts of Marches in Wales.

LETTER CXLI.

TO THE EARL OF TRAQUAIR, LORD TREASURER OF SCOTLAND.

[Prynne's Hidden Works, pp. 163, 164.]

S. in Christo.

MY GOOD LORD,—Your Lordship's of June 26 came to my hands on Sunday, July 2; and they were the first I received out of Scotland since your return thither, save only that I had one from the King's Advocate[j] in answer to mine, and one from my Lord of Brechin[k]. And I confess I did and do a little wonder at it, considering how many letters I writ, and what their contents were. So I was glad to see one come from your Lordship, till I read it, but then I confess I was much troubled to see things go on there in such a way. For I thought we had been happily come to an end of those troubles.

My Lord, I have much ado to read some words in your

[i] [See Accounts of Province for 1636, above, vol. v. p. 345.]

[j] [Sir Thomas Hope, a secret favourer of the Presbyterians.]

[k] [Walter Whitford.]

handwriting, and some things concerning that kingdom I understand not. Between these two if I mistake anything, I heartily pray you it may go *pro non scripto*. And now for instance, I confess I do not well understand what that particular is, at which my Lord of St. Andrews[1] checks; but whatever it be, I am sorry his Grace will not privately debate it before it come in public; or, since he cannot gain his Commission in Exchequer, he will take a course before the Commission of Surrenders, that may be prejudicial to the archbishopric. For I hope he will not think of any advantageous way to particular persons with disadvantage to the public.

His Majesty's intention certainly is, that all mortifications to bishoprics, or other pious uses, should have all immunities for the advantage of the Church that may be had. And if my Lord of St. Andrews, either by the Commission to which his Majesty's hand was gotten, or by valuation before the Commission of Surrenders, depart from the good of the Church in the particular of the priory, I must be sorry for it, but certainly the King's bounty must not be abused. Only I beseech your Lordship look carefully to it, that my Lord Archbishop have no prejudice; for it seems exceeding strange to me, that anything should be attempted by him in this, that is not pregnantly for the Church's good.

For the Commission of Surrenders[m], you know my opinion of it, and of whom I learned it. And I hope, before these letters come to you, you will understand his Majesty's pleasure concerning that Commission from the Earl of Sterling.

To your Lordship's demands and desires I give you briefly this answer.

First, I heartily thank you, that you are minded once more in a private way, to move my Lord Chancellor[n] to alter his intended course by debate there, or from hence (if there be any use of me), and I heartily pray you so to do. And if you think fit, you may tell him, 'tis my desire as well as yours. For I have not at this time written any one word of this business.

[1] [John Spottiswood.]

[m] [See an account of this Commission in Collier's Church History, vol. ii. p. 756.]

[n] [The Archbishop of St. Andrews.]

Secondly, If the King's intentions for laying the foundation of the Cathedral Church of St. Andrews will, in this way my Lord Chancellor now takes, be wholly eluded, you must by all good and fair means prevent it. And if you cannot so do it, you must acquaint his Majesty with it, before it be too late [o].

Thirdly, I do hereby heartily pray you to stop all things which come to your knowledge, if you find the Church prejudged, or anything intended contrary to the general course introduced in favour of the Church. And I assure myself, that his Majesty will thank you for the service.

Lastly, Your Lordship did understand me right, and I am still of opinion, that more care is to be taken in the settling of all these Church businesses, for the dignity and advantage of the places themselves. And that course, I beseech you, hold for those things which come within your power. And yet I shall still desire the present incumbent may be considered also, where it may be without prejudice to the place itself in perpetuity.

This hath been one of the heaviest terms that ever I endured, and it seems you have had troubles enough. The best is, the remembrances which I last put into your hands may stay for times of more leisure. The sickness increases sorely, yet I cannot get out of London. God bless you with health in those parts, in which prayers I rest

Your Lordship's loving poor Friend to serve you,

Lamb. July 4, 1637. W. CANT.

LETTER CXLII.

TO THE EARL OF TRAQUAIR.

[Prynne's Hidden Works, pp. 165, 166.]

For the Commission of Tithes, I ever was against it in my own judgment, and therein I agreed with my Lords of St. Andrews and Ross, since neither of them hath given me sufficient reason, why I should change my mind; yet if the

[o] [The King proposed to rebuild the Cathedral of St. Andrews, and to annex thereto the Abbey of St. Andrews, which was in the possession of the Duke of Richmond. Laud's share in this business was made one of the charges of the Scotch against him. See above, vol. iii. pp. 310—313.]

Commission lie asleep awhile to see what may be said further for it, I think 'tis not amiss. And then if nothing can be said, that shall make it appear more beneficial to that Church, than yet it doth to me, it may be with the better deliberation quite extinguished. The truth is, at least as it appears to me, in the present use of it it is made a public pretence to private ends.

My Lord, I think you know my opinion how I would have Church business carried, were I as great a master of men, as, I thank God, I am of things. 'Tis true the Church, as well there as elsewhere, hath been overborne by violence, both in matter of maintenance and jurisdiction. But if the Church will recover in either of these, she and her governors must proceed, not as she was proceeded against, but by a constant temper she must make the world see she had the wrong, but offer none. And since law hath followed in that kingdom, perhaps to make good that which was ill done, yet since a law it is, such a reformation or restitution would be sought for, as might stand with the law, and some expedient be found out, how the law may be by some just exposition helped, till the State shall see cause to abolish it [p].

His Majesty takes it very ill, that the business concerning the stablishment of the Service-book hath been so weakly carried; and hath great reason to think himself and his Government dishonoured by the late tumult in Edinburgh, July 23; and, therefore, expects that your Lordship and the rest of the honourable Council set yourselves to it, that the Liturgy may be established orderly and with peace, to repair what hath been done amiss. For his Majesty well knows the Clergy alone have not power enough to go through with a business of this nature, and, therefore, is not very well satisfied with them, either for the omission in that kind, to advise for assistance of his Lords' Council, or for the preparation or way they took. For certainly the publication the week before, that on the next Sunday the prayers according to the Liturgy should be read in all the churches of Edinburgh, was upon the matter to give to those that were

[p] [The Scotch Act of 1633 provided that tithes should be redeemed at the value of nine years' purchase. See Russell's Hist. of the Church in Scotland, vol. ii. p. 120.]

ill-affected to the service, time to communicate their thoughts, and to premeditate and provide against it, as it is most apparent they did.

Nor is his Majesty well satisfied with the Clergy, that they which are in authority were not advertised, that they might attend the countenancing of such a service, so much tending to the honour of God and the King. And I am verily persuaded, if that accident of the marriage of your kinsman had not carried your Lordship out of the city that day, some things would not have been altogether so bad, and my Lord Privy Seal[q] would have had the better assistance.

Neither was this the best act that ever they did, to send away their letters apart, without acquainting the Council, that their advertisements might have come by the same messenger, together with their joint advice, which way was best to punish the offenders, at least the prime and chief of them, and which to prevent the like disorders. And after so long time of preparation, to be to seek who should read the service, is more than strange to me, unless they think such a business can do itself; but his Majesty, out of his piety and wisdom, gave, by the messenger which the Bishop sent, such full directions, both to the Lords of the Council and the Lords of the Clergy, as I hope will settle the business from further trouble. But the Proclamation, which you have now sent up to the King, I have not yet seen.

Of all the rest, the weakest part was, the interdicting of all Divine service till his Majesty's pleasure was further known. And this, as also the giving warning of the publishing, his Majesty, at the first reading of the letters and report of the fact, checked at, and commanded me to write so much to my Lord of Saint Andrews; which I did. And your Lordship at the Council, July 24, spake very worthily against the interdicting of the service. For that were in effect as much as to disclaim the work, or to give way to the insolency of the baser multitude; and his Majesty hath commanded me to thank you for it in his name. But the disclaiming the book as any act of theirs, but as it was his Majesty's command, was most unworthy. 'Tis most true the King commanded a Liturgy, and it was time they had one. They did not like

[q] [The Earl of Roxborough.]

to admit of ours, but thought it more reputation for them, as indeed it was, to compile one of their own, yet as near as might be, and they have done it well. Will they now cast down the milk they have given, because a few milkmaids have scolded at them? I hope they will be better advised; certainly they were very ill-advised, when they spake thus at the Council-board. But, my Lord, of this there was not one word in the letter. So I hope they have done with that.

W. CANT.

Aug. 7, 1637.

LETTER CXLIII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 99—102.]

Salutem in Christo.

MY VERY GOOD LORD,—Your stay from answering of my letters fell out at this time so happily, as that instead of pardon, I could be very well content to give you thanks; for, the truth is, I have been so exercised with libellings and Star-chamber business, and the consequences which have followed upon them, that had any packet come from you, it must have lain by me, as now my letters have lain by you. And yet as things fall out with me here, I have yet, and am like to have, so little leisure, as that I persuade myself I shall scarce have a fortnight's vacation before the approach of Michaelmas term.

I thank your Lordship I have received (as I take it) a full answer concerning Mr. Steward, and his petition to be printer in Ireland, &c. But how he will be satisfied with it, I know not, till he comes at me; but I, for my part, shall make no other answer, than according to my Lord Primate's certificate, and I hope that will satisfy his Majesty [1]. But I would to God you had sent me back his petition, for my answer would have been best set down at the end of it; and, besides, I doubt he will call for it again: therefore, I pray, send it by the next.

[1] I have acquainted his Majesty with it, and he approves it. This hath made me take occasion to write to the Primate, but not one word of * or *.

Next, to your two letters concerning Mr. Terence O'Dermot, and Mr. Lisle. Both my letters to you were wrung from me by extreme importunity; for as for Terence O'Dermot,

I know him not, but a friend of mine that did, urged me hard for him; and if your Lordship respect him so far, as to remember his father's services to the Crown, and his own suit so far as it shall be reasonable, I shall ask no more for him. And for Lisle, he married a kinswoman of my Lord Duke of Buckingham's, and that moved me to write as I did; but I am abundantly satisfied with your answer, and so will he be, if he be wise. But, my Lord, I pray, when such by-letters as these, or indeed any other, shall come from me in the nature of suitors, understand them all with this limitation, which I would make myself were I present, that I would have no one of them granted to the least dishonour of yourself, or disservice of the King, whose trust is upon you; and I assure your Lordship, in both these cases, the denial shall be more welcome to me than the grant.

I am very glad to hear, that you have received the Charter, and the other papers which were sent with it concerning the College at Dublin[r], and that all is finished accordingly. I hope now, the patent being under the Broad Seal, that government will settle, and the College be in better temper than it hath, which I pray God it may.

I have received the copy of the sentence against Paterson, and am verily of your Lordship's mind, that a little more quickness in the government would cure this itch of libelling, and something that is amiss besides; but you know what I have written, and truly I have done expecting of 'thorow' on this side, and therefore shall betake myself to that which you say, and I believe, is the next best; and yet I would not give over neither. As for Challenour, it was the weakest part that ever Mr. Secretary Coke did, to leave him in the hands of a messenger, and not commit him to a very safe prison. But what can you think of 'thorow,' where there shall be such slips in business of consequence? But what say you to it, that Prynne and his fellows should be suffered to talk what they pleased while they stood in the pillory[s], and win acclamations from the people, and have notes taken of what they spake, and those notes spread in written copies about the City; and that when they went out of town to

[r] [See above, p. 487.]
[s] [See Garrard's Letter to Wentworth, Strafforde Letters, vol. ii. p. 85.]

their several imprisonments, there were thousands suffered to be upon the way to take their leave, and God knows what else[t]?

And for my part, let them take it amongst them too, but certainly that business of Mrs. Leaky was a money business; and if that devil be so fast knit up in the Bishop's purse, it seems they will have but a cold pluck of it; but that matter is now quite out of speech[u].

For my Lord of Cashells[x], I would you had another that you might purge with him; for I believe a little Irish physic from so skilful a hand as yours would do the party more good, than any physic that will be given here, and then you might send me word of both their recoveries together.

There is very good news come from the fleet of the services done by the ships that were sent to Sallee; and not only so, but that there was expectation of far greater, in case the pinnace came once safe to them; so that we have been, by this means and God's blessing, as free from Turkish incursions this year as you.

By that which I have above written your Lordship will easily see, that the Triumviri[y] will be far enough from being kept dark. It is true, that when this business is spoken of, some men speak, as your Lordship writes, that this business concerns the King and government more than me. But when anything comes to be acted against them, be it but the execution of a sentence, in which lies the honour and safety of all justice, yet there's little or nothing done, nor shall I ever live to see it otherwise.

I pray when your Lordship writes next to my Lady of Carlisle[z], will you be pleased to return my humble thanks to her Ladyship? for it was a mere casualty that gave me opportunity to speak to her before, and 'tis likely I may never have the like again, yet I would not willingly lose the opinion she hath of my civility towards her.

My Lord, I am very confident of my Lord of Derry's integrity to the Church service, and of his respects to me,

[t] [See Garrard's Letter to Wentworth, Strafforde Letters, vol. ii. p. 114.]

[u] [This refers to some proceedings of the Bishop of Waterford. See ibid. p. 42.]

[x] [Archibald Hamilton.]

[y] [Prynne, Bastwick, and Burton.]

[z] [Lucy Percy, widow of the first Earl of Carlisle. See her character in D'Israeli's Charles I., vol. iii. p. 165.]

and in the way of the Church he cannot lose me, till I lose myself.

For my Lord Antrim[a], he went hence almost as soon as my Lady Duchess[b] was perfectly recovered, and I believe will not come from thence, till he hath settled as much of his business as possibly he can. The counsel which your Lordship formerly gave him was very good, but not possible to be followed; and so much your Lordship knows I writ in my former letters. He hath now purchased the house, which my Lord Zouch built at Bramsell, near Hartley-row[c], with some little land to it; and a great pennyworth he had. I think the reason of the purchase was the unhealthfulness of Newhall in Essex[d], which especially at this time of the year is very aguish; his Lordship is very much beholding to you for furnishing him with so much money. The rest which concerns this business you shall find in my other letter apart; only I thought fit to let you know, that about a fortnight since, I married the Lady Mary Villiers to the Duke of Lennox at Lambeth, the King being present[e].

Your Ulster eels are the fattest and the fairest that ever I saw, and 'tis a thousand pities there should be any error in their salting, or anything else about them. For how the carriage should hurt them I do not see, considering that other salted eels are brought as far, and retain their goodness; but the dried fish was exceeding good. For the cap, I must keep it till I am older, and the perfume grown colder; but I thank you heartily for it. And for the martin fur, and the saddle, since you will send them, I will accept them.

I am heartily glad that the differences at the College are at last appeased; and great pity it is, that such young fellows, and so ill-conditioned, as Pheasant and Cullen[f], should be able to get within the Visitors, and cause such disturbance. But the expulsion of Pheasant, being so de-

[a] [Randall Macdonald, second Earl, afterwards Marquis of Antrim. See his character in Clarendon's Hist. Rebell. vol. v. pp. 92, 93.]

[b] [The Dowager Duchess of Buckingham, who married the Earl of Antrim.]

[c] [Memorable as the place where Archbishop Abbott committed accidental homicide.]

[d] [Newhall had been purchased by the Duke of Buckingham in 1624. See Birch's James I. vol. ii. pp. 316, 322.]

[e] [See Diary, Aug. 3, 1637, above, vol. iii. p. 229.]

[f] [See above, p. 464.]

servedly laid hold on, hath wrought that cure, if a full cure it be; for your Lordship knows as well as I, that the disease had another cause, which cannot be expelled, and therefore the malady may, I doubt, fret inwardly still; so that I must be an humble suitor to your Lordship to keep a continual eye upon that business, till we shall be able to place the Provost elsewhere, and have another fit man ready to succeed him. As for the passages which you refer to Sir George Radcliffe, I will answer them, as you after send them me, upon Sir George Radcliffe's excusing himself.

If my Lord Chancellor[g] stay his journey, there will be the less noise about it here. But how that will settle anything for his eldest son, must be left to them whom it concerns.

The Dean of Armagh (for so you say now Dr. Wentworth[h] is) will, I hope, do very well, and not need much direction; yet for that which he may need, your Lordship hath done very well to fasten him upon my Lord of Derry: for as for some others, which you speak of, certainly they do not only sing the Psalms after the Geneva tune, but expound the text too in the Geneva sense, at least so far as they can possibly venture upon it; and your Lordship knows, I ever said so much, and have had too good cause to know it. But those things and many other must be passed over, or there will be no peace.

I am glad your Lordship hath so good an opinion of Mr. Gale; for indeed I think him an honest man, and I doubt not but he will answer your Lordship's expectation, and make him capable of your further favour.

Once again you return to Prynne and his fellows, and observe most rightly, that these men do but begin with the Church, that they might after have the freer access to the State; and I would to God other men were of your Lordship's opinion, or if they be so already, I would they had some of your zeal too for timely prevention; but for all that we are all too secure, and will not believe there's any foul weather towards us, till the storm break upon us. For in

[g] [Adam Loftus, Visc. Loftus of Ely. See above, p. 273.]

[h] [Peter Wentworth, of Balliol College. On the breaking out of the rebellion he retired to England. He did not return to his deanery at the Restoration, but was Rector of Haseley in Oxfordshire. He died at Bath, July 22, 1661, and was buried in the Abbey church.]

what sort these men were suffered in the pillory, and how they were attended out of the City, I have already written; and since, I hear Prynne was very much welcomed both at Coventry and West Chester, as he passed towards Carnarvon[i].

What I think of the main business about which * writ her letters to *, as also of the counsel given by *, you shall find in my side paper; in the meantime, if the Church and City of York agree themselves, there is nothing better[k]. But, if their differences continue, it will be necessary for peace sake that they be settled; and I thank your Lordship in the Church's name for the great respect you bear to it.

My Lord, to your next passage, I must and do thank you heartily for the great opinion you have and express of my poor self and service; but I am sorry your affections to me should so far deceive your judgment; but whereas you protest it so deeply, yet can you not make me either pluck my spectacles or swear again, as you know what waggery * * * * * * * * * * and * played at the Council-table; and you know, *Quorum pars magna*—take the rest to yourself.

I thank your Lordship still for your respects to my Lord of Antrim, and your kind reception of my letters by him, and the care you have of the settling and bettering his estate; concerning all which I can say no more than I have expressed already; but only the addition of these my further thanks on his behalf.

I have already expressed in these letters all that I know concerning the libellers. And for my Lord of Lincoln, he is yet in the Tower[l], but how long he shall stay there, is not in me to prophesy.

And now that you are come to wishing, I would you were here with all my heart, but not so long as you mention; for though it be more to your trouble, yet it is far more to the advantage of the public that you stay, and be troubled there with that part of the army which is garrisoned in Ulster, and with the finishing of the business concerning Ormonde and Clare[m], than that you should be idle here, for so I am sure you would be after a day or two.

[i] [The Chester men were fined for their favourable reception of Prynne. See above, vol. iv. pp. 143—145.]

[k] [This probably refers to the new Charter of the city of York. See above, vol. iv. pp. 162, 163.]

[l] [He was sentenced in the previous July, and remained in prison till 1640.]

[m] [The endeavouring to establish the King's right to certain lands in those districts. See Wentworth's Let-

My Lord, I thank you heartily for your care of the Bishopric of Waterford and Lismore, but I shall not need to give you any answer to that passage of your letters, because I have since received a letter from my Lord of Derry, that that business is come to an end, and I thank your Lordship. He hath sent me a copy of the agreement signed by your Lordship and the rest of the Council, and [which] is certainly to the great advancement of the bishopric; and I have already given answer and thanks to my Lord of Derry for his pains, as he deserves.

I thank your Lordship heartily for your noble expression concerning Sir Hamon L'Estrange[n]. My letters I think were put into his own hands, and perhaps that made them come so late. The gentleman is a mere stranger to me; but the suit that I would write proceeded, as I told you before, from the Earl of Holland[o]. Your Lordship by this may see what opinion all men have of the interest I have in you, which makes so many men make me a great deal more troublesome to your Lordship than I am willing to be, and yet I assure you I put by as many things as possibly I can. As for this gentleman, I shall expect nothing from you on his behalf, but what is just and honourable for you to do, and by doing that, my Lord of Holland will owe you the thanks, though I pay it.

My Lord of Down[p] hath written unto me, that the cathedral of his diocese lies waste, and cannot possibly be built without the aid of a general purse, or his Majesty's special favour in granting some part of the fines imposed in the Court of High Commission towards so pious a work. I am heartily glad to see the Bishop's care of that his Church, but am not willing to stir far in that business, till I hear from your Lordship what possibility you find for it; and the rather, because you gave me a touch in your last letters of the ruinousness of Christ Church in Dublin; and

ters to Sir J. Coke. (Strafforde Letters, vol. ii. pp. 93, 98.)]

[n] [The father of the celebrated Roger L'Estrange, and of Hamon L'Estrange, the author of 'The Alliance of Divine Offices.']

[o] [Henry Rich.]

[p] [Henry Lesley, who had previously been Dean of the same cathedral. Bishop Mant (Hist. of the Irish Church, vol. i. pp. 514, seq.) gives a detailed account of his character and his proceedings in his diocese. The subject of Down Cathedral is referred to in several subsequent letters by Laud and Wentworth.]

whether you would be content another cathedral should be thought on before it, is in my thoughts worth asking you the question; and as I shall hear from you, so will I proceed. It is time to make an end, unless I should resolve to tire you altogether. I wish your Lordship all health and happiness, in hope you need no further assurance than I have already given, that I am

Your Lordship's very faithful Friend and Servant,

W. CANT.

Croydon, August 28th, 1637.

LETTER CXLIV.

TO JOHN SPOTTISWOOD, ARCHBISHOP OF ST. ANDREWS.

[Prynne's Hidden Works, p. 168.]

Touching the tumult, I can say no more than I have already. And for the casting of any fault upon your Grace, and the rest of your brethren, as if the thing were done precipitately; I think few men will believe that. But that which is thought here is, that though you took advice among yourselves, yet the whole body of the Council was not acquainted with all your determinations, nor their advice taken, nor their power called in for assistance till it was too late. And that after the thing was done, you consulted apart, and sent up to the King without calling a Council, or joining the Lay-Lords with you; whereas all was little enough in a business of this nature, and so much opposed by some factious men, gathered, it seems, purposely together at Edinburgh to disturb this business. And indeed, my Lord, you could not in this particular have engaged the Lay-Lords too far. And if any Lord here spake too much, when he thought the Service might have been received throughout all that kingdom in one day, I hope your Grace falls as much too short on the other side. For I hope it will be settled in far less time than seven years.

And whereas you write, that the fault is most in your ministers; I easily believe that to be true. But then they should have been dealt withal beforehand, and made pliable,

especially in Edinburgh, or else some others appointed in the room of such as disliked. And since your Grace is of opinion that a sharper course would do more good, and that you would have taken such with Master Ramsey, if my Lords had not altered your opinion; his Majesty leaves you to take that course both with him and others, as you shall find fittest for his service, and the Church's. And for the Postscript, I am sorry as well as you for Master Rollock [q], and that is all I have to say of him. So desiring God to bless you through these troubles, I leave you, &c.

WILL. CANT.

Septemb. 4, 1637.

LETTER CXLV.

TO THE EARL OF TRAQUAIR.

[Prynne's Hidden Works, pp. 169, 170.]

MY VERY GOOD LORD,—I have received your letters of August 20; and am very glad to read in them, that mine came safe to you by your servant. For the business, I had some little inkling given me by my Lord Sterling about the stay of the Service. But till I read your letter, I did not believe it possible that way should be given to an Interdiction, especially considering how strongly you had ever opposed it; and withal how weak and uncounsellable (at least in my judgment) the thing itself was. For they could not but foresee that that course would add a great deal of heartning and encouragement to the Puritan party. And therefore 'tis no wonder, if such Lords, and others as were ill-affected to the Liturgy, were easy in giving way to that counsel, which they could not but see would advance their own ends. But that my Lord of Ross should give the advice, and my Lord of St. Andrews follow it with such stiffness, may be a wonder to any man that knows them and the business.

My Lord of St. Andrews hath lately written to me, that my

[q] [Rollock, one of the Ministers of Edinburgh, had been suspended for not reading the Service-book.]

Lord of Ross was gone into his diocese. But for my part, I did not think that all the rest would have gone away, and left the business; for they cannot but think, that the adverse part would make use of the present time to put further difficulties upon the work; and therefore they should have been as careful to uphold it, my Lord of Ross especially, whose hand hath been as much in it as the most. But since they are gone, his Majesty takes it extremely well from my Lord of Edinburgh [r], Galloway [s], and Dunblane [t], that they stay and attend the business as well as they can. But he hath expressly commanded me to give your Lordship thanks for staying with them, and keeping them so well in heart; for as the business is now foiled, if you do not stick close to God's and the King's service in it, it will certainly suffer more than is fit it should.

His Majesty likewise takes it exceeding well from your Lordship, that you have dealt with the City of Edinburgh for maintenance for such as shall take upon them to read the Liturgy; and takes it as well from the City itself, from whom I have received a very fair and discreet letter [u], which I have showed his Majesty, and writ the City an answer by this return, and given them his Majesty's thanks, which indeed he commanded me to do very heartily. And in truth they deserve it, especially as the times stand.

As for the Ministers of Edinburgh, I know the refusal of Mr. Ramsey and Mr. Rollock; but that any other of them stuck at it, or that any Bishops seem not to be forward, is more than I heard till now. But for that of Mr. Ramsey, or any of the Bishops that would have somewhat amended, if that should be yielded unto now (unless they should be able to give such reason against it, as I know they cannot), it would mightily dishonour the King, who to my knowledge hath carefully looked over, and approved every word in this Liturgy. And I doubt it would utterly destroy the Service itself. For while one man out of a humour dislikes one thing, and another another, by that time every man's dislike were satisfied, I doubt there would be but little left

[r] [David Lindsay.]
[s] [Thomas Sydserf.]
[t] [James Wedderburne.]
[u] [See Prynne's Hidden Works, p. 166.]

to serve God with. Besides, it is not improbable, but that some men would be as earnest to have the selfsame thing kept in, which others would so fain thrust out, whate'er it be; and that may make it grow up into a formal contestation upon some particulars, and quite distemper the Service. But whereas you write, That some Bishops speak plainly, that if their opinions had been craved, they would have advised the amending of something; truly for that, and in that way, I would with all my heart they had seen it. And why my Lord of St. Andrews, and they which were trusted by the King, did not discreetly acquaint every Bishop with it, (considering that every Bishop must be used in their several dioceses,) I know no reason; and sure I am there was no prohibition upon them. And since I hear from others that some exception is taken, because there is more in that Liturgy in some few particulars, than is in the Liturgy in England, why did they not then admit the Liturgy of England without more ado? But by their refusal of that, and their dislike of this, 'tis more than manifest they would have neither, perhaps none at all, were they left to themselves. But, my Lord, to yourself only, and in your ear, a great favour you should do me, if you will get my Lord of Galloway to set me down in brief propositions, without any further discourse, all the exceptions that are taken against the Liturgy by Ramsey, Rollock, or any other; and I could be content to know which the Bishops are, which would have amended something, had they been advised with, and what that is which they would have so amended, &c.

WILL. CANT.

September 11, 1637.

LETTER CXLVI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. p. 104.]

Salutem in Christo.

MY VERY GOOD LORD,—The letter which I received from your Lordship of August 16, concerning the settlement of

the Deanery of Armagh [x], missed me at Court, being detained at Croydon about the consecration of the Bishop of Bangor [y], but William Raylton came carefully to me the next morning, and by him I writ to Mr. Secretary Coke for present despatch. So that I hope the letters which you desired to be signed were with you a good while since. And this was all that letter contained.

Your second letters of August 16, you say, came to be but a cover for the duplicate. Yet I must heartily thank you for them, and for the noble expression which you begin with, viz. that at Limerick you will discharge yourself of all you owe me, saving your love and service, which you say you will carry along with you for me to your grave. My Lord, I am very much bound to you for the constancy of your love towards me, yet you may see our Court arts are not yet dead. There came a report to me, since I received these your Lordship's letters, that the kindness between you and me was not quite broken off, but that it was of late very much impaired. I cannot for my life find out from whom this report first came, but if I can drive it to a head, you shall hear more of it.

I am very glad to hear that your business succeeds so well for Ormonde and Clare [z]. And I am as confident as you, that the steady hand carried in the business of Galway made this so ready for your hand, being so much to the King's honour and the good of that people. And yet you know well, what a labour we had to keep Galway business constant, and in a right way. And to tell you truly, I have now as much to do with some other business, the practices in Court are so many, and there being such a want of 'thorow.' On Sunday last I acquainted his Majesty with what you had written, and I found that he was not ignorant of your despatch, but exceedingly pleased with your service, as indeed he had reason to be. And for my part I thank your Lordship heartily for the copy of the despatch, for indeed it is an excellent good one.

[x] [This was a new incorporation of the Dean and Chapter of Armagh. See Coke's Letter to Wentworth. (Strafforde Letters, vol. ii. p. 103.)]

[y] [William Roberts. He was promoted by Laud's influence, and after having suffered in common with his brethren in the Great Rebellion, regained his See, and died in 1665. (Wood, Ath. Ox. ii. 888.)]

[z] [See above, p. 501.]

I am glad you find so much good ground in Ireland, as this progress of yours hath showed you lying together. And 'tis great pity, but that there should be a constant hand of forbearance carried over them, to invite the English over, that they may settle there. And I will not fail to do you all the service I can, if anything be proposed at the Irish Committee, or elsewhere in my presence, that may press too suddenly upon them. And I am heartily glad to hear from you, with what demonstration of love and respect that people have entertained you, as you pass. And you have all the reason in the world to hold their affections to you, so long as you may do it without impeachment of his Majesty's service, as I will still hope you may. And that you may, you have the daily prayers of

Your most faithful Friend and Servant,

W. CANT.

Croydon, Sept. 18th, 1637.

My Lord of Northumberland [a] is newly returned from sea.

LETTER CXLVII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 126, 127.]

Salutem in Christo.

MY VERY GOOD LORD,—I am sorry the gout, which disenables you to go, should run so fast upon you. I can give you no better counsel against that, than I have often already, you must take heed of late watching and an over-full diet [b].

By your Lordship's letters I see your freedom and your trust. They both proceed from your love, and I shall, God willing, fail you in neither.

In one of your Lordship's letters you desire me to show the other to the King, and in both you are pleased to ask my counsel. I have read over the larger of your letters to the King, every word of them, and humbly desired his answer to each particular, which you shall here receive.

[a] [Algernon Percy, shortly afterwards appointed the Lord High Admiral.]

[b] [This letter was in reply to a letter of Sept. 17. See Strafforde Letters, vol. ii. pp. 105—107.]

His Majesty, as I was preparing to read the letter, said to me, your Lordship was a brave servant in your place, and uttered it, to my apprehension, with a great deal of reality and heartiness. I did the part of a friend in my reply, and then proceeded to read.

To the first charge, that you have two or three and twenty thousand pounds a-year coming in; to the third, that you purchase all before you; and to the fourth, that you grow extremely rich; his Majesty gave me the same answer to them all, namely, that it was nothing to him what revenue you had, how much you purchased, or how rich you grew, as long as you took nothing out of his coffers, nor wrung it unjustly from his people. And most freely acquitted you of both, with a profession of much joy, that any his good servants should in honourable ways grow and increase in his service; with this touch, that he scorned all such informations, so would he have you. To the second charge, that you build up to the sky, his Majesty was well pleased with what you writ, and the manner of your buildings, and your end proposed in it, and the offer made to himself to take or refuse them. To the fifth and last, which concerns Mr. Barr [c], (I remember the man well, since his being before the Committee when you were on this side,) his Majesty let fall some several particulars, and commanded me to represent them unto you, which I will do with as faithful a memory as I have.

1. And first, his Majesty saith, he doth not think that Barr loves you, yet his carriage hath been such, as that he durst never complain to his Majesty of you to his remembrance.

2. Next, though he have a licence to come over for some special occasions, his Majesty would not have such a trifle thought on; but if that make him forget himself towards you in anything, he shall hear of it.

3. For his access to the King, his Majesty says plainly, he never admitted him to his presence, but once, or twice at the most; but he remembered but once. And then other men present spake, and perhaps from him, but he little, and not one word personal against your Lordship. How this

[c] [See Strafforde Letters, vol. ii. p. 107, for an account of this person.]

agrees with his familiar boasting, how freely he speaks with his Majesty, I know not.

4. And in the last place, his Majesty laughed at that passage which you had written to me concerning *, and said he knew it well; by which I see, and so may you, how things stand there. But his Majesty commanded me in fine to write these two things to you: the one, that he approves passing well of your service; the other, that he would have you contemn these reports, and remember your own metaphor; not to weary yourself with putting on your armour, till you be better charged than you have been yet, which he is confident he shall not see.

One thing more, and then I have done. As I read the first charge upon this passage, "His Majesty's revenues are increased in his Customs more than twenty thousand pounds by year, which proves, nevertheless, a greater profit to me than ever I dreamt of;" his Majesty said, 'But he doth not tell you how much.' I replied, ''Tis true, but I presume your Majesty, considering the great services done to yourself, will allow him and Sir George Radcliffe that you promised them.' And the King replied, 'Yea, God forbid else [d].'

And now having made this relation, I come to my counsel, such as it is. And since you will needs have it, though you may laugh both at me and it, I will give it you. And I take my first rise from the last passage. It may argue, that his Majesty would be content to know in special, what your gain is of the part of the farm. I protest he spake no more than I have written; but lest anything stick there, what hurt were it, that I knew it in particular, and to the utmost, and leave me to make my use of it.

Next, I would seriously advise you to consider all circumstances about the lease of the Customs let by the Lord Treasurer Weston at that time, when you came in; for I have of late heard some muttering about it in Court, but can meet with nothing to fasten on. Only it makes me doubt somebody hath been nibbling about it. I remember I heard you relate it at your being here, but I cannot carry those things in memory.

[d] [Wentworth's profit on the Customs formed the 10th charge against him at his trial.]

Thirdly, 'tis counsel enough that I do infinitely approve your resolution, not to speak any more about any public mark of his Majesty's favour: I am confident it will come; and you know, I ever held it best to be left to his own time.

Upon the whole business is my last advice; and it is, that whosoever your enemies be, and whatsoever they attempt, you would offer at no defence, till they shall dare to appear openly; and in the meantime (if you shall think fit) I would pray your Lordship to take notice of this his Majesty's gracious answer given you by me, and by letter to thank him for it. In which letter you may further humbly desire of his Majesty, that he will favour you so much as to call for an account from you, in case he shall hereafter hear any complaint against you, which he in his wisdom shall think worthy an answer; and that for all things else you may stand right in his favour against all causeless malignity. This favour he hath showed to divers upon my knowledge, and I assure myself he will not deny it you. This done, you may rest secure, till the King himself call upon you, and then bark who will.

You have made me bold to give you counsel, and so I challenge from you that you pardon all defects init; and where you find it weak, as I doubt 'tis all along, that you forget not, it proceeds from a faithful heart, though an understanding of no great reach.

The rest, if I find anything upon my hands, you shall receive by my Lord of Derry, who is now very well with us, and heartily welcome to me. I hope by this time you are crept out of your gout. So to God's blessed protection I leave you, and rest

Your Lordship's faithful Friend and Servant,

Lambeth, Oct. 24, 1637. W. CANT.

LETTER CXLVIII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 131—133.]

Salut. in Christo.

MY VERY GOOD LORD,—Having written a short letter to your Lordship's very large one of October 18th[e], and though

[e] [See Strafforde Letters, vol. ii. pp. 119—122.]

the course of my service, as you justly observe, admits little leisure, yet your letters, short or long, are so full of kindness to me, and of useful observation in themselves, that they cannot but be welcome, and merit thanks besides, which I heartily give you.

I have received with your letters Mr. Stewart's[f] petition. He is now, I think, in Scotland, but whensoever he comes again to me, I shall, I hope, be able to satisfy him, especially if I have not laid my Lord Primate's certificate so aside, as that in the great number of my papers I cannot find it; for the truth is, as yet I cannot. The observation which you make upon this is certainly of consequence for his Majesty's service, and I am sorry if the Ministers on this side do not keep the quarter they should with you. For there is no reason in the world that the sourness of every negative should be put upon you on that side. Great reason there is, that it should be kept off from the King as much as may be, and as great that it should be divided among the Ministers with some indifferency, and not lodged upon one or few. But this is not the way, for every man saves himself as well as he can, let the burden light where it will. And now I am grown almost as proud as you; for whereas you write, that his Majesty must not always look to be served upon such terms, I shall say so too; and perhaps when I am gone, my saying shall be found true. I am heartily glad to hear, that there is not only a fair end made of the cause between the Primate and the Provost, but that they are grown into a good liking either of other, which certainly must needs do a great deal of good, if they can be kept constant in that good way.

My Lord, I use to measure my friends by myself. And though I am loth to deny, yet sometimes I must, or do much worse. And as in such cases I would not willingly my friends should causelessly be offended with me, so neither am I with them upon like occasions. For it is an easy thing for any man to be mistaken or misinformed in a request made to friends. Therefore I pray still rather a denial, than any unworthiness to yourself or your proceedings, if by any chap I should ask such a thing.

[f] [See above, p. 496.]

For Challenour[g], he is certainly worth nothing but the gallows. But having made an escape, I believe he will be wise enough to keep out of the way.

Your Lordship apprehends right the ill consequences of the liberty of these times, both in speech and otherwise, and that Prynne is not the first that hath done mischief in this kind; nor do I think he will be the last. Nor have I any great hope to see these things settle, nor other things as considerable as these, till reward and punishment have their full course, and attend merit, not persons.

For Sallee, the town is taken, and delivered into the hands of the King of Morocco, against his rebel, the Saint (as they call him) that would have taken it, and all the captives at Sallee and Morocco delivered; as many, our merchants say, as, according to the price of the market, come to ten thousand pounds at least. There is an ambassador also come with a present of Barbary horses to the King, and to treat of conditions of trade, &c. He had his solemn audience on Sunday, November 5th, and desired a committee to treat[h]. What success it will have, your Lordship shall hear hereafter.

I shall thank your Lordship for writing according as you speak to the Countess of Carlisle. For that was true which I writ to you in my last letters, and, I must needs say, I am beholden to her.

The truth is, Bramsell was purchased for the unwholesomeness of Newhall[i], and I came thus to know it. In Hugh May's lifetime the purchase was offered to my choice for any friend I had, and I then, knowing what was like to be between the Duke of Lennox and his now lady[j], made him the offer of it. He could not go through with it. After the death of my Lord of Antrim the father[k], my Lady Duchess of Buckingham[l] disliking the air at Newhall (as she had reason) spake with me about Bramsell. Hugh May was then dead, so my interest was at an end; but I referred her to young Zouch, the owner of it. So the business went on. And the Magnificat sung among the wild Irish (as you

[g] [See above, p. 497.]
[h] [See Garrard's letter to Wentworth. Strafforde Letters, vol. ii. p. 129.]
[i] [See above, p. 499.]
[j] [See ibid.]
[k] [Randal Macdonell, created Earl of Antrim, Dec. 12, 1620. Died 1636.]
[l] [See above, p. 499.]

are pleased to be merry) was but the flourish of a young man, who may live to understand himself better.

I have received Sir George Radcliffe's account concerning the settlement between the Primate and the Provost, and given him thanks for it. But I must give you more; for, certainly, without your interposition, that business must have had a sour ending; for I should never have betrayed so deserving a man for any man's greatness; but God be thanked, 'tis much better as it is, and I heartily thank you for it. I see your Lordship hath a great opinion of him, or else you would not trust your son[m] with him. And I hope he will discharge that trust so as shall give you content, and lay such a foundation in your son, as shall enable him to withstand any 'Prynning.' And truly, my Lord, I think the Provost will deserve good preferment; but I would not willingly have him left to future times, when I shall be dead naturally, and you civilly as to that place, to be a perpetual drudge to the College, and perchance then get no other preferment. Therefore, since you are upon this resolution, I pray think upon some good bishopric for him, when it falls void, that may not lie too far from the College; and then he may hold the College *in commendam*, if we can prevail so far with his Majesty; for you know 'tis against his rules for any Bishop to hold Deanery or College. And there will be no way to obtain it, but by acquainting his Majesty how necessary it is, this man stay there till the government of the College be settled, which perchance will not prosper so in another hand. And this, God willing, I shall not fail to do when time shall serve, if you continue in the same mind you are. But one thing more must be done, if you will give the Provost content indeed; that is, he hath a brother which lives in Ireland with him[n], a divine, and a deserving man; and if your Lordship would in some moderate way provide for him, I think the Provost would have full content.

I am very glad my Lord Antrim hath so far improved his estate, and certainly there is but need of it, considering what

[m] [William Wentworth, afterwards his successor in the title.]

[n] [This was John Chappel, mentioned in the inscription on the monument erected to his brother's memory, by Archbishop Sterne, in Bilsthorp Church, Nottinghamshire. He is described as "a very eminent divine, and born for the pulpit." See Bishop Chappel's Life in Biogr. Brit. Note E.]

debts are to be paid for himself and his lady[o]. As for his prosecution of the Lord President of Munster[p] for my Lady Duchess her dower, I am clear of your Lordship's opinion, that he will get little honour in the prosecution, since what is recovered out of my Lord President's estate must be repaid by the young Duke[q] when he comes to age. And though perchance it may prove unwelcome, yet if I can have leisure and some fit opportunity with it, I will speak freely with my Lady Duchess, if that may put an end to the business.

I thank your Lordship I have received a very fair letter from Sir Hamon L'Estrange[r], in which he gives me great thanks for the noble respects he hath found from you. But wot you what? I have played the courtier upon this occasion, and thanked the Earl of Holland for putting this occasion into my hands. So your Lordship sees I gain every way, and yet cannot get to be *Rich*[s].

Your Lordship is very right, that there is no reason all public works should be put upon the Crown. And yet you see how unwilling the people are to contribute to any, be it never so honourable or necessary for themselves. Witness the Ship-money, which at this very present ending of the term is under argument in the Exchequer Chamber before all the Judges, brought thither upon a case of Mr. Hampden's, as I think[t]; but I am sure, either upon a case of his, or the Lord Say's[u]. So have you the greatest news of the time.

As for the Cathedral of Down[v], the public work you mention, I have acquainted the King with it, and his Majesty is very well pleased you should make such an Act of State as you mention, and set upon the work at such time as you find most convenient. And because we are here not so well acquainted with the affairs of that kingdom as your Lordship

[o] [Clarendon (Hist. Rebell. vol. v. p. 93) speaks of his extravagance and debts.]

[p] [This case is mentioned more at large in Strafforde Letters, vol. ii. pp. 97, 120, 157. The President of Munster was Sir William St. Leger.]

[q] [George Villiers, the second Duke of Buckingham.]

[r] [See above, p. 502.]

[s] [An allusion to Lord Holland's name.]

[t] [See the proceedings in Rushworth's Collections, vol. ii. pp. 480—600.]

[u] [Lord Say had obstinately refused the payment of ship-money, and even when decision had been given against Hampden, he "would not acquiesce, but pressed to have his own cause argued, and was so solicitous in person with all the judges, . . . that he was very grievous unto them."—Clarendon, Hist. Rebell, vol. i. p. 318.]

[v] [See above, p. 502.]

is, I do hereby heartily pray your Lordship to cause the letter, which you would have for that Cathedral, drawn there under your own eye, and sent hither ready for his Majesty's hand; which I shall then easily procure you, when I can assure myself there will be no mistake in it.

I am glad to hear that you have settled the Deanery of Armagh to the advantage both of the Primate and the Dean[w]; and I hope all good Churchmen there will bless your memory. I hear by my Lord of Derry, that the Dean of Armagh[x] hath of late escaped a great mischance from his horse, and am very glad of it.

That which I writ lately concerning a report raised of unkindness between your Lordship and myself[y], I thought had been raised in the Court and spread into the country; but upon search, as privately made as I could, I find it was raised in the country, and sent to Court. The author is dead, and for that and other respects, I'll say no more.

I can write to you no more concerning Ormond and Clare, &c., than I did in my last. The King takes the service exceeding well; and he hath reason so to do. And I well remember what counsels were given in the business of Connaught, and how dangerous they would have been to this of Ormond, had they been embraced; but, God be thanked, He blessed his Majesty better, and I hope will do so still, than to let him follow any counsel that may hurt himself or his affairs.

So far, my Lord, in answer of your letters. But I am told the post goes away this day, and I am willing you should hear from me, though it be to halves. Therefore that which remains of your letter, you shall have by my Lord of Derry when he returns. So, in great haste, I leave your Lordship to God's blessed protection, and rest

Your Lordship's

Most faithful Friend and humble Servant,

W. CANT.

Lambeth, Nov. 11, 1637.

As for war with Spain, I can say no more of it yet, but I fear it may come thither at last.

[w] [See above, p. 507.]

[x] [Peter Wentworth. See above, p. 500.]

[y] [See above, p. 507.]

LETTER CXLIX.

TO SIR EDW. LITTLETON, KNT.

[Whitelocke's Memorials, p. 25.]

MR. SOLICITOR,—It is his Majesty's pleasure, that you prepare a Commission to the Prebendaries of the Collegiate Church of Westminster, authorizing them to keep their audits, and other capitular meetings, at their usual times, to treat and compound with the tenants for leases, and to pass the same accordingly, choose officers, confirm and execute all other lawful acts, for the good and benefit of the College, and the said Prebendaries: and to take out the Common, or Chapter Seal, for sealing such leases and grants as shall be agreed upon by the Subdean, and the major part of the Prebendaries; and also to pass all the premises under the style and title of the Dean and Chapter of the Collegiate Church of St. Peter in Westminster, during the suspension of the Bishop of Lincoln from the Deanery of Westminster: for the doing whereof, this shall be your warrant.

W. CANT.

Lambeth-House, this 22d day of November,
An. Dom. 1637.

LETTER CL.

TO JOHN BRAMHALL, BISHOP OF DERRY.

[Rawdon Papers, Letter xviii. pp. 46—50.]

S. in Christo.

MY VERY GOOD LORD,—I am very glad you are safe come into Ireland, but that you should venture to be twice beaten back upon those rough seas, was neither my command nor counsel. My Lords of the Council here are now thinking upon a new supply to St. Paul's, and as soon as ever that is begun, my Lord Deputy shall be sure to hear of me with the

[1] The money is paid in, but the honest man that is trusted here with the paying of it, desires to send the acquittances himself to the Dean of St. Patrick's, which I am well content with. So you may commend me to the Dean with thanks, and I will not write.

first. As for the money sent by Mr. Culme [1], the party trusted here hath been with me, and so soon as the money is paid in, and that I can see a discharge, I will write an answer to the Dean of St. Patrick's [z], and give him thanks.

My Lord, I thank you heartily for your Lenten present. The salmon [a] and the eels I have received, but not the herrings, which makes me think they were not sent together in the same vessel; and I am the more sorry the herrings are not come, because those which we have here are stark naught. The salmon and the eels are so lately come, that I cannot yet send you word how they prove. But if this letter go not suddenly away, you shall have it in a postscript; for the meantime I pray commend me to my Lord Deputy, and tell him that I have oftentimes purposed to write to him about his Martinmas beef, but still forgot it. It was the worst that ever I tasted; and you may tell him, if he does not take order to send me better, I will not believe that there's any good in Yorkshire. I am very glad to hear, that since my Lord Primate had a mischance by his coach, he caught no harm by it; and for the rest, I shall leave it to my Lord Deputy and you; and secure myself that it will be done *sine strepitu.*

Now for your merry suit, which may perchance end in earnest; I will take my first opportunity to speak with Dr. Gwin, somewhat afar off, and see what he will say to me, and then come closer to him as I see cause. But in the meantime I must desire you to send me present word, how I shall be enabled for proof against him, in case he stand out resolutely against me, 'That the Church of St. Culy is within the Act of dissolution.' I am glad my Lord is pleased to be so mindful of the Provost and his brother. I hope they will deserve both such preferment as he shall think them fit for, and I shall concur most willingly, if it be such as I may serve them in. Since my Lord employs you so thick upon your return, I shall be content to stay for the account of restitutions to the Church, till leisure will give you leave to send it me perfect [b]. Only I could be content, you would add to

[z] [Benjamin Culme. "He was accounted a learned and excellent preacher and theologist." (Wood, F. O. i. 305.)]

[a] [There was a salmon fishery in the river Bann, belonging to the Bp. of Derry. Bramhall, during his sufferings, recovered a debt of 700*l.* due to him from this fishery. See his Life in Biogr. Brit. p. 965, note y.]

[b] [This document was prepared as requested, and is preserved among the

every particular the year of our Lord in which it was done, which I think you may easily do. I did not think I should have received any news from Ireland concerning witches. But if my Lord fall to conjuring of them, I make no doubt but I shall quickly hear more. Your mentioning of my Lord's forwardness to St. Paul's, makes me think farther of that business; and you may tell my Lord from me, that when I send to him for his second 100*l.*, I will desire him to take care, that yourself, and such other Englishmen as are Bishops there, and likewise your Master of the Rolls [c], and your Secretary [d], and such other English as are of the Council there, or in places of judicature, may contribute as well as his Lordship; and I hope there's none of you will refuse me in this motion. So wishing you all happiness and health, I leave you to God's blessed protection, and rest

Your Lordship's very loving Friend and Brother,

Lambeth, Feb. 17, 163$\frac{7}{8}$. W. CANT.

Since I writ this, I have spoken to Dr. Gwin about the Church of St. Culy at Holyhead, and he confirms 'tis his, and withal hath told me what he means to do with it, which is, that he will take direction from the Diocesan, what is fit for him to add for maintenance of the Incumbent for ever; and that addition he will make. The rest of the means he intends to settle upon Jesus College in Oxford, which is a Welsh foundation there, and needs it [e]. So you see he intends the public in it; but yet if there be any strong title against it that you know, it is not amiss you impart it to me, that so

Lamb. MSS. Numb. dccccxliii. p. 535, under the title, 'A large and full Account of the Improvements of Bishoprics and Church Livings within the Province of Armagh in Ireland, since Lord Viscount Wentworth was first made Lord Deputy there in 1633, to the end of the year 1638, with Rentals of the several Bishoprics at that time, sent to the Archbishop by Dr. John Bramhall, Lord Bishop of Derry.' There is in the same volume, p. 525, 'An exact Account of the Improvements of the Church within the Province of Ulster and Diocese of Cork, since the Lord Viscount Wentworth's being Lord Deputy of Ireland, sent to the Archbishop in 1635 by the Lord Deputy.']

[c] [Sir Christopher Wandesford.]

[d] [Sir George Radcliffe.]

[e] [Thomas Gwynne, D.C.L., sometime Fellow of All Souls, Precentor of Sarum, and Chancellor of Llandaff. He was the younger son of John ap Rees Wynn of Bodfeddoa. He settled the impropriate Rectory of Holyhead on Jesus College, half of the profits to be applied to the maintenance of two Fellows and two Scholars, one quarter for the maintenance of a Preacher, and another quarter for two Curates and the poor. See Bishop Humphries' note in Wood's F. O. i. 322, 323.]

Dr. Gwin may resolve either to make it Church work that way which the title leads to, or make his present title certain to the good works intended by him.

To the Rt. Reverend Father in God,
my very good Lo. and Brother, the
Lo. Bp. of Derry in Ireland, These.

LETTER CLI.

TO DR. GILBERT SHELDON, WARDEN OF ALL-SOULS.

[Tanner MSS. Numb. cccxl. p. 196.]

S. in Christo.

SIR,—I should have written sooner to you, but that I did not till now hear of your return to Oxford. My business is this inclosed paper, which was put up to the Lords Committees by the King's Commissioners for Depopulations at the end of the last term. I then desired of the Lords that the College might not be called to answer till your return home, which was granted. But the next term, when we sit again, you must either come up yourself to attend that business, or send somebody fully instructed for the College.

One thing more I must tell you, that though I did you this favour, to make stay of the hearing till your return, yet for the business itself, I can show you none; partly because I am a great hater of depopulations in any kind, as being one of the greatest mischiefs in this kingdom, and of very ill example from a College, or college tenant; and partly because it concerns me very deeply in the particular of my archbishopric. For, by reason of decay of tillage in that parish, the rectory, which was thrust upon the archbishopric for better land, and was wont to yield 30*l.* per annum rent, and apportionable fine, is now turned upon my hands, and no man will give me 15*l.* a year, and that without a fine. So that you must think I shall take the best care I can to preserve the rights of my archbishopric against any kind of depopulation, or decay of tillage whatsoever; and I am sorry to find your College named in the business. This is all that I have at present to trouble you with. So, wishing you health, I leave you to God's blessed protection, and rest

Your very loving Friend,

Lambeth, March 2, 1637. W. CANT.

LETTER CLII.

TO EDWARD POCOCK[f].

[Twells's Life of Pocock.]

The Primate[g] is persuaded that the Patriarch Cyril can procure Clemens Alexandrinus's Hypotyposes. It were wonderful well worth getting, if it might be had. But for my own part I do not think the Patriarch hath it. Yet you may try and hearken after it, that I may be able to give the Primate the better satisfaction. The Primate writes further to me, that Greece having been so often gleaned, the likeliest way left for good Greek manuscripts is for you to strike over from the place where you are to Natolia, and see what that and Mount Athos will afford you, whilst you are so near them: which yet I must leave to your own conveniences.

April, 1638.

LETTER CLIII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 169—171.]

Salut. in Christo.

My very good Lord,—I have received your Lordship's letters of April the 10th[h], in full answer to such of mine as lay by you; and must crave your pardon that I writ not to you, when William Raylton writ last. The truth is, my business here grows upon me, though I grow older and more unfit for it. But I am very sorry to read in the beginning of your letters, that you complain of a decay in your sight, and the whole frame of your body, for this is no time to have such as you are fail. But though I could not write when William Raylton writ last, being suddenly after the receipt of your letters, yet I desired him to signify unto you, that I had

[f] [Edward Pocock, the first Laudian Professor of Arabic, was now residing at Constantinople. H ewas prevented making any inquiries for the MS. mentioned by the Archbishop, in consequence of the murder of the Patriarch Cyrillus Lucaris, of which he wrote the Archbishop a detailed account. Pocock in the same letter gave the Archbishop an account of the MSS. in Mount Athos.

The letters between Laud and Pocock are given by Twells only in a fragmentary form; and fruitless inquiries have been made for the originals themselves.]

[g] [Archbishop Ussher.]

[h] [See Strafforde Letters, vol. ii. pp. 156—159.]

spoken home to his Majesty (as indeed I did) concerning your great business with the Lord Chancellor of Ireland[i], which I hope will go well, and if it should not, * * * * nay * would be worse for it, considering how all government is shaken at this present.

[i] I have had occasion to speak a second time, and do not find but the King is very right set in this business.

I cannot possibly say more to your Lordship than I have concerning the new book of Rates; and when the Ministers of State on that side shall have sent over their judgment upon it, we shall soon see what will become of it; and whatever be an Englishman's quality, not to let things alone when they are well, yet in this particular there is a *Dominus opus habet*, and that will go far in all these businesses; and if it go not too far 'tis well.

I shall be very glad to hear that Christ Church goes on, but sorry withal for that which you write after, that there is such a great death of cattle and sheep amongst you, that it cannot begin this year; and a murrain amongst cattle is no good sign.

I leave my Lord of Antrim's patent to the care you mean to take of it for my sake, and I am very much bound to you that you will take the care you do, since I cannot but collect by your letters, that it is for my sake only you do it. But I am sorry the while, that any distaste hath been given you. And for the business that concerns the Lord President of Munster, I am glad to hear from you, that you conceive he hath not given any rough or distasteful answer to my Lady Duchess, and do hereby promise you to do all the good offices I can, that the business may settle to the Lord President's content, and that nothing may be done to the prejudice of my Lord Duke's memory, or the young Duke's fortune[j].

Concerning the Bishop of Cashell[k], I am clearly of your Lordship's mind, that he hath as much as he deserves, and can write no more in that business than I have already; and I profess I would not have writ so much, but for the Queen of Bohemia's sake, who writ to me; but how far you will let that prevail with you, I leave to yourself; only I doubt, if nothing at all be done, his wife will clamour to the Queen

[i] [The Chancellor had been suspended from his office by the Lord Deputy and Council of Ireland. Wentworth's treatment of him formed part of the eighth charge at his trial.]

[j] [See above, p. 514.]

[k] [Archibald Hamilton.]

again, and it may be, though the man deserve little, if something were done to satisfy their importunity, it might not be amiss; but I leave it wholly to you.

The plantations of Ormond and Clare are a marvellous great work for the honour and profit of the King and safety of that kingdom, and you have done very nobly to follow that business so close[1]; but I am sorry to read in your letters, that you want men extremely to fill that work; and this is the more considerable a great deal, that you should want men in Ireland, and that the while there should be here such an universal running to New England, and God knows whither[m]; but this it is, when men think nothing is their advantage, but to run from government. As for your being left alone in the envious and thorny part of the work, that's no news, at least to me, who am forced to the like here, scarce a man appearing where the way is rough indeed. But as for the encouragement, which you will needs say you have received from me, I am glad if I have given you any, though I profess I cannot arrogate anything in this to myself.

I cannot but continue my counsel still for your health, and that not only out of my due respect to your person, but for the public service-sake of God and the King, there being so few considerable in this public way, indeed not many able, and fewer willing. As for the encouragements in the service, which are reward and punishment, there is as much, if not more, in the right placing them, as in the things themselves; and to place them right, is not every governor's either skill or good fortune, nor the happiness, on the receiving part, of many that serve both prudently and faithfully, which makes up that most certain uncertainty, which waits upon the life of man, at least in regard of his own knowledge of them, or power to prevent or order them, though not in regard of that Supreme Power that is over them. But once for all, if you will but read over the short book of Ecclesiastes, while these thoughts are in you, you will see a better disposition of these things, and the vanity of all their shadows, than is to be found in any anagrams of Dr. Donne's, or any

[1] [See above, p. 501.]

[m] [Three thousand persons are said to have emigrated this summer to New England. See Bancroft, Hist. United States, vol. i. chap. x., who discredits the usually received story that Hampden and Cromwell had intended to be of the number.]

designs of Vandyke; so to the lines there drawn I leave you. This done I shall not need to answer the next passage of your philosophy; but that he that serves shall see how to steer himself, whatever the governor do, or omit, that is over him, and make his best use of that, which is oftentimes worst done. But for your close, I agree wholly with you, that a prince puts a great prejudice upon his own affairs, if he continue a servant longer in any great employment, than he will give him trust and power to execute it.

Your mention of Mr. Hampden (and I must tell you, I like your censure of him and the rest very well) puts me in mind of the Ship-business as now it stands. The Judges have argued by four in a term, and so eight are passed, and four to come for the next term. Of the eight that are past, none have gone against the King but J. Crooke and J. Hutton[n], who both did it, and very sourly. The accidents which have followed upon it already are these: First, the faction are grown very bold. Secondly, the King's monies come in a great deal more slowly than they did in former years, and that to a very considerable sum. Thirdly, it puts thoughts into wise and moderate men's heads, which were better out; for they think if the Judges, which are behind, do not their parts both exceeding well and thoroughly, it may much distemper this extraordinary and great service. But one thing else hath happened strangely, and which must needs do a great deal of hurt. There is a divine, one Mr. Harrison, a St. John's man[o] (I am sorry for it), a man of between forty and fifty years of age, a very excellent good scholar in all kind of learning, but wilful and proud, and that hath full out as much want of discretion, as store of learning; this man, it seems, thought he was able to confute Judge Hutton's argument, and that in a strange way too; for upon Friday, May the 4th, (the Judge having made his argument the Saturday before,) Harrison came into Westminster Hall, and to the

[n] [These were the only two who went against the King. See a statement respecting Crooke's irresolution just at the last in Whitelocke's Memorials, p. 24. Their opinions are reported *in extenso* by Rushworth (Collections, vol. iii. Append. pp. 159—212).]

[o] [Thomas Harrison was Rector of Creeke, in Northamptonshire. The proceedings against him are given in Rushworth's Collections, vol. iii. Append. p. 268. See also a letter from Mr. Justice Hutton to the Lord Deputy, Strafforde Letters, vol. ii. pp. 177, 178.]

Common-Pleas Bar, and there openly accused Judge Hutton of high treason. You must think this made a great noise in the Hall, as indeed it did, and the man was committed to the Fleet. I left this space thinking I might be able before the sealing of my letters to let you know what is like to be done to Harrison for this offence; but he keeps his Whitsuntide in the Fleet, and what will be done to him the next term I cannot prophesy.

I do not understand how the removing of the Bishop of Down to Knockfergus [p], can build the Cathedral of Down; therefore I pray you send me your comment, or else I'll send for the chimney-sweeper of Oxford, according to your advice, and so divert my thoughts.

There is a great contention fallen out between the now Lord Clare [q] and his brother, about the old Lord's will, and some other differences, but what issue it will have, God knows. I find by some of my friends that the Earl is jealous of me, as if I took him to be a man great with the Bishop of Lincoln, and therefore liked him not. But the truth is, his Lordship is a stranger to me, more than that I know him; and I meddle not with his or any man's friendships; I hear his Lordship is a wise man, and not likely to follow any man's courses to his own prejudice.

The Irish Committee hath not sat since your Lordship's last letter came to me; but when it doth, I shall do the best service I can, towards the reglement of appeals from thence.

The last business in your Lordship's letters concerns the composition with recusants; and though I do wish from my heart the King's revenue were increased in another way rather than that, yet since the wisdom of his Majesty and the State have thought it expedient to go that way, I shall be very careful not to distemper any public service, and therefore your Lordship may be sure, as I will do nothing against the thing itself, so neither will I proceed in anything, which shall be thought fit to be proceeded with, but with public allowance. But, my Lord, if any of them shall commit such crimes, as that the conformable subject of England should be punished for them in the High Commission, I hope in that case no man can think it fit they should have immu-

[p] [As proposed by Wentworth.]

[q] [Wentworth's brother-in-law.]

nity; for if that should be once resolved on, that very impunity would in short time make a great step into the change of religion, and God forbid it should have any such operation. As for the Bishop which you mention[r], I shall neither rely upon his judgment, nor be swayed with his earnestness, nor make profit to apparitors, but take only known crimes, and that in the warrantable way. So have you my answer to your large letter.

And now, my Lord, I have not much to add, yet somewhat I have. My Lord of Northumberland was at the last made Lord Admiral[s], till the Duke of York[t] come of age, and I am sure you know the steps of that business. But now (which I am heartily sorry to write) all the hopes of his service are in danger, for he hath been in a high fever now these three weeks; and though the physicians speak of out of danger, yet I for my part, out of my love to him and his worth, am very fearful. I pray God comfort and repair him, for his loss will be great in these times.

Since I writ the passage before concerning my Lady Duchess and the Lord President of Munster, I casually met my Lord Antrim in Court, where I spoke very seriously with him about the business, and found him for himself very reasonable; yet he professed withal, that his Counsel were all clear for his Lady's right, without any recovery to be had from the young Duke at his coming to age. I urged as well as I could what your Lordship had written, and spared not to add withal, how kind your Lordship had been towards him in all his business on that side, and what continual use he must needs have of your favour. My Lord replied with serious protestation, that he held himself very much beholden to you, and should ever labour to deserve your love, and that he thought his Lady would have been as willing as himself, had it not been for two things; the one was, the Lord President had refused to do anything at my Lady's intreats for the relict of Captain Gosnall, notwithstanding the main profit

[r] [Thomas Morton, Bishop of Durham, who objected to any composition being made with recusants.]

[s] [He was appointed April 13, 1638 (Rymer, Fœd. IX. ii. 206), though the King's intentions were announced March 20. (See Strafforde Letters, vol. ii. p. 154.) It appears that Lord Holland expected the appointment. (See Stafforde Letters, vol. ii. p. 156.)]

[t] [Afterwards King James II.]

came to his Lordship, though the Captain was the first mover, and that the satisfaction could not be justly demanded of any but of the Lord President, to whom by my Lord Duke's favour the benefit descended; the other was, that Sir Robert Pye[u] and the other trustees for my Lord Duke's estate had given their judgment by the advice of Counsel to his Lady, that the money in question did belong to his Lady's right, and that this would clearly appear. I desired his Lordship, when he saw Sir Robert Pye next, to send him to me, which he did, and Sir Robert Pye affirmed all as I have above written, and having brought his papers with him, showed me first the business concerning Gosnall's widow, who seemed to have some grounds of relief, both in honour and conscience; and this relief, whate'er it were, (at least as it seemed to me,) was to come from the Lord President. And for the other business, he told me, it had received an hearing in Ireland since your Lordship's own time, before Sir William Parsons[v] and Sir George Radcliffe, and was awarded for my Lady Duchess. I could not tell what to say to this, but leaving his other papers (for he had many), I desired copies of his Majesty's letters to Sir William Parsons, and of the award made by Sir William and Sir George Radcliffe, which he sent me, and I send you here enclosed. I cannot tell what I should do more, but if your Lordship shall be pleased to give me any further light, I shall do anything that is fitting for me, though a hard task it will be for me or any man to persuade people to give away their own; though I must needs do my Lord and his Lady this right, that they are very forward to do anything they can, wherein your Lordship's name is used. I have brought Sir Maurice Williams[x] to kiss the King's hand, and more kindness than that he desired not of me. So I leave you to God's blessed protection, and rest

Your Lordship's very loving Friend to serve you,

W. CANT.

Lambeth, 14th May, 1638.

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[u] [Auditor of the Exchequer, to which office he was introduced by Buckingham. He garrisoned his house at Farringdon for the King, and was besieged therein by his son, who married Anne, a daughter of John Hampden.]

[v] [Master of the Wards in Ireland.]

[x] [Wentworth's physician.]

LETTER CLIV.

TO SIR WILLIAM BOSWELL[y].

[Brit. Museum, Add. MSS. 6394, fol. 292.]

WORTHY SIR,—I perceive by your letters, that you have been very careful of our Church-businesses in those parts. And very sorry I am to hear from you to what little purpose that great good pains of yours hath been taken. And now you see I am so well acquainted with these men and their ways, that I was able to prophesy to you that the Synod would fit the time, and provide for you a May-game in May.

I see likewise, that you find my judgment true which I passed upon Balmford, whose peevishness hath done a great deal of harm there, and crossed, or delayed at least, the progress of that which could not but have done a great deal of honour to the English Church, and been of great use and benefit to such Englishmen as live there. But now, since things are so distempered, you must take as prudent and wise a way as you can to regain the ground which Balmford's frowardness hath lost.

I am sorry to hear that such swarms of wasps (for bees they are not) are flown over to those parts, and with such clamours against our Church affairs; for which, God be thanked, there is no cause. Nor hath the Church of England suffered of late any way so much, as by their base and libellous both tongues and pens; for which God forgive them. And if the copy of my speech [z] hath done you such extraordinary good service (as you write), I am heartily glad of it. And if you have any friends there which understand English, I have some copies by me to spare, and will send them to you, if you do but send me word that you have friends there to receive them. That which remains I must leave to your wisdom and moderation, and yourself to God's blessed protection. So I rest

Your very loving Friend to serve you,

W. CANT.

Lambeth, May 24th, 1638.

[y] [English Ambassador in Holland.]
[z] [At the censure of Prynne, Bastwick, and Burton.]

LETTER CLV.

TO SIR WILLIAM BOSWELL.

[Brit. Mus. Add. MSS. 6394, fol. 300.]

S. in Christo.

WORTHY SIR,—I have had great reason to approve your desires, and your endeavours too, for the advancement of the honour of the English Church in those parts. But I see you will have much ado to do any good that way as things now stand. And whereas you write, that you neither have nor are like to have such opportunities as others in former times have had, I doubt that be too true. For I find that I may say that as well as you. The more to blame they who had not only so fair a time, and lost it; but carried things so as that they have made the work far more difficult for others which come after them.

Concerning the differences which fell out between some English and Scottish ministers, it was very well it went no further than Breda. But sure the answer which you gave about the determining of it there was very well taken. For else I should have been sure to have heard of it, Mr. Secretary Coke having at that present forgotten to acquaint me with it. And, indeed, I think this forgetfulness did the rather fall upon him, because (as himself hath told me more than once) he thinks you give me an immediate advertisement of such things as belong to the Church.

I have herewith sent you a dozen copies of my speech in the Star-chamber; because I find 'tis translated into Dutch: for Dr. Goffe[a] brought me a copy in Dutch not past a day before I received your last letters.

I have together with your letters received a letter from the Queen of Bohemia, and another from Dr. Higgs[b]. And because I know no other way how to convey my answers to their hands, being now at Rhenen, I shall make bold to trouble you with them. And if I have so much leisure to write my answers now, you shall receive them here inclosed;

[a] [See above, p. 347.]

[b] [See above, p 277.]

but if not, you shall have them the next time I write. So wishing you all health and happiness, I leave you to God's blessed protection, and rest

Your very loving Friend to serve you,

W. CANT.

Croydon, July 5th, 1638.

LETTER CLVI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 184, 185.]

Salutem in Christo.

MY VERY GOOD LORD,—Since I writ last, I have received no letters from you, and was therefore minded to trouble you with none of mine, till I had heard from your Lordship again, but there are two occasions which make me trouble you with these few lines.

The one is, an offer that is made here for the bringing in of certain finable men into the judicatories there. What he can perform that offers, I know not, but I am therefore glad that he came to me, that I might be able without any further noise in Court to put him into a right way, and have therefore moved the King that I might send him back to you, to judge and order both him and his project. The party hath been very ill, and therefore cannot return yet; but so soon as he is able to go back thither, you shall by his hands receive another letter from me with all particulars.

The other is concerning Croxton, from whom I never heard word since your Lordship settled him upon the benefice he now hath till now, and this letter (the copy whereof you shall find here inclosed[e]) I received not till July the 6th, though it bear date April the 18th, and he that made the pro-

[e] [Croxton's letter is preserved by Prynne (Cant. Doom, pp. 194, 195). Speaking of his own practice he says, "To provide the best I could for the more worthy receiving of the holy Communion last Easter, I have (I thank God for it) been able in some measure to do that here, which able men have sufficiently spoken of elsewhere, I have sacramentally heard the confessions of the people committed to my care in Goran . . . they kneeling before the altar." He then speaks of the conduct of Dean Synge in the Irish

ject above mentioned brought it to me[d]. I remember very well there is somewhat in the Canons of Ireland established last Parliament, that belongs to Confession[e], but I have not the Canons by me at Croydon, and therefore cannot particularize it, only I doubt Croxton hath borne himself too boldly upon it; besides, it seems he hath not forgotten Dean Sing[f], and the business which befel him in the Convocation. Howsoever, upon the whole matter, I thought it very requisite to send the copy of his letter to your Lordship, that if any noise be there made about it, you may timely prevent or meet it, before it do harm in these broken times; and for Dr. Sing, I desire the passage about him may be concealed to yourself, otherwise it will exasperate, but do no good. I did not hold it fit to send this copy to my Lord Primate, because both you and I know he hath a stitch against Croxton already, and I love not to make things worse, since I know too well that very little trifles in Church pretensions make much noise, and are hardly laid down; as you may see by the Scottish business, which is grown very ill.

The Scottish business is extreme ill indeed, and what will become of it God knows, but certainly no good, and his Majesty hath been notoriously betrayed by some of them. There is a speech here that they have sent to know the number of Scotchmen in Ulster; and that privately there hath been a list taken of such as are able to bear arms, and that they are found to be above forty thousand in Ulster only. This is a very private report, and perhaps false, but in such a time as this, I could not think it fit to conceal it from your

Convocation. The receipt of this letter from Croxton was urged against the Archbishop at his trial. See above, vol. iv. p. 288.]

[d] [Croxton states in his letter that the bearer was "a servant to the Earl of Ormond, and Chirurgeon to his troop, by name Michael Oxenbridge."]

[e] [The Nineteenth Canon of the Irish Church provides that "the minister of every parish shall, in the afternoon before the said administration, give warning by the tolling of the bell, or otherwise, to the intent that if any have any scruple of conscience, or desire the ministry of reconciliation, he may afford it to those that need it," &c. (Wilkins' Conc. tom. iv. p. 501.)

Wentworth, in his reply to this letter (Strafforde Letters, vol. ii. p. 195), remarks: "There is something further touching confession in these Canons, than are in those of England, and in my poor judgment much to the better. For howbeit auricular confession to the parish priest is not allowed as a necessary duty to be imposed upon the conscience, yet did I never hear any but commend the free and voluntary practice of it to such a worthy and holy person as should be thought fit to communicate with in so serious and important a business."]

[f] [See above, p. 282.]

Lordship, coming very casually to my ears. God bless his Majesty and the State. To His blessed protection I leave you, and rest

Your Lordship's faithful Friend and humble Servant,

W. Cant.

Croydon, July 20th, 1633.

LETTER CLVII.

TO JOHN BRAMHALL, BISHOP OF DERRY.

[Rawdon Papers, Letter xix. pp. 50—53.]

S. in Christo.

My very good Lord,—I shall expect the beginning of the exact account you promise of the Church of Ireland this vacation[g]; and should be very glad it might not only be a beginning, but a full account to this present, if it may be. But whatever you send shall be welcome, till more come; only I pray keep a copy of both, that you may know exactly where you leave, and that you may have it safe, in case the copy you send to me should miscarry. I make no doubt but it will please God and the King to give you good content in the way of service you now are. And for my Lord Deputy and myself, I think you are sure enough of both of us. And howsoever, I am of the same opinion I was, that you are not to think of a private life, but must make a contentment to yourself out of the public as well as you can. I thank your Lordship for your respect to my kinswoman, Mrs. Browne[h]; and if your Lordship and my Lord Deputy do think her daughter will be a fit match for Mr. Howlett[i], I shall easily rest satisfied; and am very glad to hear that Mr. Howlett is a man of that temper and moderation that you express in your letters. But for my own part, I have never been a meddler in marriages, and do not mean to begin now.

[g] [See above, p. 518.] [h] [See above, vol. v. p. 168, note [b].]
[i] [See above, vol. iv. p. 5, notes [a], [b].]

For the Provost, the motion of his keeping the College, though he was a Bishop, proceeded originally from my Lord Deputy, and not from me. And there is no man that loves the Church, but hath great reason to observe him, and give him all the content he can in his just desires. And if it appear to him that the dispensation will not serve, I promise you absolutely for my part, I will not take away the statute. I have written to my Lord again about it, and there leave him free to do whatsoever he shall find best and fittest. For two Bishops being of the Committee for Plantations, you may let it rest if you please; for I am clearly of opinion as well as you, there will be little use of them in my Lord Deputy's time, for he will supply all defects that way. But for after times, though this would have been a good example, yet they will be regulated according to the Deputy there, and his disposition toward the Church; and therefore that must be left to God's blessing, and I will trouble you no further in this particular. I like the clause[1] well you desire should be added to the minutes of those letters which are for Bishops, and I shall deliver a note concerning it in writing to W. Raylton[j], that so it may be put in practice upon the next opportunity, and so after to continue in use. For your brother I have heard no more speech at the Council-table since I writ last. So that if the gentlemen of Cheshire stir not, it may be that business may die. I have nothing else to trouble you with, but to thank you for your love and respect to myself. So I leave you to God's protection, and rest

[1] You shall do well to acquaint my Lord Deputy with this clause, that it may not appear strange to him when the letters come.

Your Lordship's loving Friend and Brother,

W. CANT.[k]

Croydon, Aug. 11, 1638.

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[j] [Lord Wentworth's agent.]

[k] [This letter appears to have fallen by mistake into Wentworth's hands, for under the superscription is added in his writing: "In truth, my Lord, though I opened this letter unawares, taking it to have been for myself, yet I only read two or three of the first lines, when finding my mistake I gave over."]

LETTER CLVIII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 211—213.]

Salutem in Christo.

MY VERY GOOD LORD,—I am heartily sorry to hear you have been ill, and that that indisposition hath continued from the 22d of June to the 24th of July[1], yet I find you have been subject to two diseases in this space, the army and the stone. And of the two I think the army is the stronger, though the stone be the more painful. Well, I am no physician, yet I'll venture to give you some good counsel, which is, that you should bring down the army, and conquer the stone. And if it be not able to do that for you, then get out the stone, and throw it at the army; and if you can but do this latter, you shall be sure to be master of as many stones as you throw away.

Since I writ last to you about this particular, my Lord of Clare hath been with me. His Lordship told me that the sickness of my Lady, his mother, kept him so long away. He seemed also to know that it was his brother[m] that had written to your Lordship about this difference. I told him I knew not who had written to your Lordship, but I am sure you had written to me upon no partial motive, but only for the maintaining of peace and honour in that family. And that for myself, I had work enough, and should be glad he would refuse me, yet nevertheless, since the work was so good, and that you had desired it, and his brother submitted, I would not refuse the pains. My Lord pleaded that my Lady his mother took it very heavily to be so dishonoured by her son; that she expected reparation, which she doubted could not be given by an award. At last he took time till Michaelmas Term to speak with his mother, and give me an answer.

When William Raylton delivered me your Lordship's

[1] [This letter was in reply to Lord Wentworth's of Aug. 7, 1638. See Strafforde Letters, vol. ii. pp. 194—196.]

[m] [This was Denzil Holles. See Wentworth's Letter to Laud, May 23, 1638. Strafforde Letters, vol. ii. p. 172.]

letters, he said nothing to me of the letters which are to be mended for the Bishop of Cork[n]; but it comes all to one, so he hath them. For his Majesty is now at Woodstock, but so soon as ever he returns, that shall be done, and the letters sent back. My last gave your Lordship notice, that both the Primate and my Lord of Derry were earnest with me, by their several letters, not against the Provost, but for Mr. Howlett[o], in regard they thought the Statute would no way bear his continuance in the College. I likewise acquainted you what answer I had given both of them. But I am very heartily sorry to hear that there is like to be a new quarrel between the Primate and the Provost. And if your Lordship take his stay in the College to heart, as you write you do, you must prevent that quarrel, or else you will have a party raised in the College to hinder all the good which the Provost might do, which is the chief aim of your wishing his stay there. And methinks you might speak privately with the Primate, and so do what you would with him. As for the Bishop of Derry, I presume you can rule him; but if this be not done, you were better send the Provost fairly with honour to his bishopric, and think of as good a successor as you can for the College.

I writ to your Lordship freely what I knew concerning the Book of Rates, and thereupon was bold to add what I thought was fittest for you, but most freely leaving you to do what you shall find best for the King's service, and most agreeable to that duty which yourself owe him.

For the recusants, and their composition, I can say no more than I have already, nor are they meddled with in any other way than as they give open and public scandal against the laws. So I shall trouble you no more with that.

I see Sir Maurice Williams was knighted to get a wife, and that to make a wife a lady will carry her into Ireland. If she prove an ague, the more fits she hath, the less fit she will be for him. For I never knew physician yet, that was able to do more with his wife in that kind of cure than other men are with theirs. As for men of your experience of three

[n] [This See was vacant by the promotion of Richard Boyle to Tuam. Chappel was ultimately appointed Bishop, being permitted, contrary to Statute, to retain his Provostship.]

[o] [See above, p. 532.]

wives a-piece [p], I have not so little wit as to offer to talk to you. But this I daily see amongst you all, you speak your pleasure of the poor women, and the trouble which they create to you; and yet so soon as ever they are gone, you marry again. I pray, can you tell me what you call this in your experience? But for the Doctor, if his wife do prove an ague, the studying of Hippocrates well will do him more good than either Galen or Paracelsus; for to that most learned author I see most married men have daily recourse.

Out I am of the hearing of Londonderry bells, but I am glad they are there.

I thank your Lordship for your answer concerning Mr. Giles Rawlins; I can expect no more, and he must have patience to stay (though it be two years) till the division of Ormond be made. As for your Lordship's being an old Deputy, that's nothing, for you must be older yet, or it will not be very well either with the King's business or the Church's there.

My Lord, I thank you heartily, that you are pleased to take every thing so kindly that I do. The truth is, I have done all things that I can in your service very heartily, and if I have not been as successful as I wish it might, yet of me you can expect no more than my real endeavours, which you have had to the uttermost both of my power and of my understanding. And I believe, since the writing of your last, there are letters come to you which will give you reasonable content in the business of the Chancellor, to which I refer you [q].

Your Lordship may assure yourself I shall not show anything in your letters to his Majesty, but that which I think shall turn to your advantage. But I'll be sure it shall not prejudice you.

I doubt not but by this time your Lordship hath received my letters from the hands of the party himself [r], who will inform you concerning those criminal persons mentioned. And I thought it best to refer him to yourself, that so no

[p] [Wentworth married first, Lady Margaret Clifford, secondly, Lady Arabella Holles, and thirdly, Elizabeth, daughter of Sir Godfrey Rhodes.]

[q] [See the King's Letter to the Lord Deputy, Strafforde Letters, vol. ii. p. 196.]

[r] [This refers to a letter which the Archbishop speaks of intending to send by the bearer of Croxton's letter. See above, p. 530.]

man else might make a court business of it, to distemper services there.

I could do no less but acquaint you with that business concerning Croxton, and in that case I thought it fitter to send you the letter itself, than any collection or relation of my out of it. But I am heartily glad if it will so lie asleep. For though the Irish Canon in that particular be much better than ours, and that which he hath done be, for aught I know, according to it, yet I doubt, if it come in question, he will be remembered for the differences which happened in Convocation, and which were pursued by Dr. Sing, and somebody else was in it, as I know you remember.

I do not well understand that which you mention concerning the Earl of Annandale[s]. It is true he went into Scotland, I know, for he came to take his leave of me; but I did not hear him speak of his going into Ireland. But it seems he had some business there, which they would all have if they might. And though I can scarce read his name in your letters, yet you describe him so lively, that I think I am not mistaken in his person. As for his speech, as 'tis like enough to be his, so it savours too much a great deal of the humour of the times. And it will stand the King upon every way to look well to himself, and to consider whom and how far he may trust. For myself, I thank you for putting me in mind of my prayers; for I well know they love me as heartily as they do you. And I have so many tokens of their favour, as that I need not otherwise be put in mind of their love. And yourself may remember what they said to your Chaplain concerning me as well as you.

By the last passage of your letter, I see you are gone on hunting. God send you good sport; and you do well by recreation to settle some health against Michaelmas business overtake you. For my own part, I have scarce had any leisure all this summer.

I find, by your letters, as I said, you are gone on hunting. I hope you will find a time to go on fishing too, for I mean to be a very bold beggar, and desire you to send me some more of the dried fish (I do not know what you call it)

[s] [John Murray, one of the early favourites of King James I. He was created Earl of Annandale, March 13, 162$\frac{4}{5}$, and died in London, 1640.]

which you sent me the last year; it was the best that ever I spent. And now you cannot say but I give you warning enough; if it prove not too much, 'tis well; for I doubt you will go near to hunt it out of your memory, and then think to stop my mouth with some of your hung beef out of Yorkshire, which, to your skill and commendation be it spoken, was the worst that ever I tasted, and as hard as the very horn the old runt wore when she lived. Nor would I have you think that I go against any old proverb in this, for 'tis one thing for a man not to look a gift-horse in the mouth, and another how gift-beef relishes in one's own mouth. But since you are for both occupations, flesh and fish, I wonder you do not think of powdering or drying some of your Irish venison, and send that over to brag too. Well, there's enough of this stuff. The rest, now that I have spoken with his Majesty, follows.

If Dr. Bruce will justify that Galbreth hath either sworn or subscribed the Covenant, your Lordship is to make stay, and not to put him into possession of Taboine [t]. And in the meantime, I have, by his Majesty's command, spoken with my Lord Marquis Hamilton (who is suddenly and unexpectedly come hither [u]), to inform himself, and send up present word of the truth of it; and if he have subscribed, his Majesty is resolved he shall not have the benefice. In the meantime, I would I knew his Christian name, and the place in Scotland where he subscribed.

I have acquainted his Majesty with the strength of the Scots in Ulster, and made him very sensible of that great inconvenience, as you will see more at large in my inclosed.

[t] [Taboine, or Teaghboyne, a benefice in the gift of the Duke of Richmond, had been held by Thomas Bruce, Archdeacon of Raphoe. It does not appear in what manner this preferment was now vacant, or how the presentation to it came into the hands of the Government. The surmises against Galbreth appear to have been ill-founded; for (in Carte's Life of Ormond, vol. i. p. 531) mention is made of a "Mr. Archdeacon Galbraith, a Scot by original, but well affected to episcopacy and monarchy, of very good sense and learning, great prudence, and full as great resolution; well beloved and esteemed by all the British officers and gentlemen in those parts." (See Mant's History of the Irish Church, vol. i. pp. 524—527.) It may be added, that the name of James Galbreth is, together with that of Thomas Bruce, subscribed to an Abjuration of the Covenant, printed in Strafforde Letters, vol. ii. p. 344.]

[u] [He left Scotland, Aug. 25, to obtain enlarged instructions from the King, and to induce him to accept the Covenant. He left England with new instructions on the day when this letter was written. (See Rushworth's Collections, vol. ii. pp. 765—767.)]

As for their malignity against you for Connaught, you must bear it. But God forbid they should come to have any more strength, either in Connaught or the Derry, or anywhere else in that kingdom, if they go on in the ways of their country, as it now stands.

As for my Lord of Annandale, you have described him notably; and I care not for all that that's merriment, but his speech in the close will not so well down with me: 'I sware sike a gudely sihte it was i' gude faith as liked him intull his vary hart.' For the sight had been very good indeed, had they contained themselves in their duty. But being as they are, 'tis strange he should call it 'a gudely sihte,' but that his wisdom may do anything. I have now done. So God send you good sport in hunting, and a safe return to Dublin to your business, whilst I rest

Your very loving Friend to serve you,

Croydon, Sept. 10, 1638. W. CANT.

LETTER CLIX.

TO SIR FRANCIS WINDEBANK.

[Clarendon's State Papers, vol. ii. pp. 17, 18.]

HONOURED SIR,—I thank your Honour for your large letter; and I have read it all over to the King, who was as well pleased with your relation as he is altogether unsatisfied with the Bishop's answer and carriage. For the High-Commission business, I shall give your Honour further account at leisure; but I think the Court did him justice, and showed him favour. 'Tis all of a piece; and I think, if you viewed him well, there appeared little show of melancholy, discontent, or of great infirmity by the stone, in his countenance or carriage. Yet I see you are not merciful enough to weep for a man's sorrow, that cries downright for a mother of fourscore years old, and wipes his nose in velvet [v].

[v] [The Editor of Clarendon's State Papers remarks, "This first paragraph relates to Godfrey Goodman, Bishop of Gloucester, who was perverted to Popery by one William Hammer, as appears by a letter from Hammer to Sir William Hamilton, then at Rome, who communicated the whole affair to his Majesty, and Secretary Windebank. The Bishop, as appears by some papers

For your advertisement concerning the Bishop of Chalcedon [x], and his sending to Rome to solicit the making of some English titular Bishops, I had that information in my paper before; but with this difference. I heard nothing of the Bishop of Chalcedon's sending, but I heard one Dr. Holden was sent [y], and that he is at or near Rome by this time: and, as I remember, sent by the Seculars in England; and a jealousy cast abroad, as if it had been done with his Majesty's privity at least. I acquainted his Majesty both with what you had written, and what I had heard; and his Majesty commanded me to write unto you, that you should, out of hand, advertise Sir William Hamilton [z] of this, and cause him to labour a prevention as seriously as may be [a].

Mr. Price [b] likewise informed me, that he knew from his confidant in Rome, that Mr. Conn [c] would never be made a Cardinal, unless it may be understood that his Majesty will take it for a courtesy done for his sake. In the meantime, I hear that Conn stands upon his own merit, and talks so. So, upon the matter, the King's favour shall make him, and he not stand obliged to his Majesty. I put this home, and the inconveniences. So his Majesty hereupon commands you to let Sir William Hamilton understand, that his Majesty expects no courtesy thence, and to require him, as opportunity shall serve, handsomely to let that be known. His Majesty presumes you come not at your son, to receive any prejudice by his disease, and would have you come to Court

concerning this business, petitioned his Majesty for leave to go to the Spaw for his health, pretending to be troubled with the stone; but his design being made known to his Majesty, as above, he could not obtain it. Within a year he conformed again."

Laud, in his defence of his treatment of Bishop Goodman for refusing to sign the Canons in the Convocation of 1640, states, "that a writ *Ne exeat regno* was sent him," adding, "that this writ proceeded, not for anything said or done by his Lordship in the Convocation, but upon other information which his Majesty had received from some other agents of his beyond the seas, as shall appear hereafter, if this be objected against me;" evidently referring to the circumstances alluded to in this letter. (See above, vol. iii. p. 291.)]

[x] [Dr. Richard Smith, titular Bishop of Chalcedon, and Vicar Apostolic in England.]

[y] [Dr. Holden, a learned Romish divine, residing at Paris, where he had taken the degree of D.D. He was one of the party in the Church of Rome entitled 'Blackloists.' (See Butler's Memoirs of English Catholics, vol. ii. p. 426.) His controversial writings are referred to in several places by Bramhall.]

[z] [The English Agent at Rome.]

[a] [On Laud's objection to the admission of Roman Bishops into England, see above, vol. iii. p. 419.]

[b] [Father Price, the General of the English Benedictines.]

[c] [George Conn, a Scotchman by birth, the Pope's agent in England.]

so soon as God shall make you able, which I hope will not now be long a doing. To God's blessed protection I leave you, and rest

Your Honour's to serve you,

W. CANT.

Hampton Court,
Septemb. 23, 1638.

Endorsed by Windebank:
'Lo. Arch. Cant.
According to his M. pleasure signified in this letter, I have written to Sr W. Hamilton, 28 of this present, in both the businesses mentioned, and commanded him secresy in both.'

LETTER CLX.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 230, 231.]

Salut. in Christo.

MY VERY GOOD LORD,—This letter is as full of love to you and care of your business as you will find it empty of ceremony.

I received about two days since from William Raylton (who is not yet well) a packet from you without a letter; there were in it three duplicates, which I was desired in your name to read over advisedly, and then give you my sense of them. Truly, my Lord, I will.

1. That which concerns the King and your own mistake in the placing of a figure about the valuation of Londonderry lands, is modest and fit, and could not, I think, but please the King[d].

2. That which concerns the four several propositions which have been made to his Majesty about the Derry lands, cost you a great deal of pains to a very good purpose, if as good use will be made of it here, as you have offered from thence[e]. The propositions are very prudently both weighed and compared, and I am clear of your judgment which is best and fittest to be taken; and now you have made me to understand them

[d] [See Strafforde Letters, vol. ii. p. 222.]

[e] [Ibid. pp. 222—225.]

so well, I will do the best service I can, if it come in my way.

3. As for the third, I am half-way into purgatory to think such a motion, in such a place, at such a time, amidst such people, should be offered to you[f]; but in this you have played the courtier notably, and I hope to good purpose; you may see by that, what good offices I have done me here, for I have many motions from thence which I can scarce tell what to say to.

But what needs this excuse of not writing to me because of your promise? Your promise was but till Michaelmas, and I asked forbearance no longer, and 'tis now Allhallowtide; and the reason why I desired that, was partly my being overlaid with these base Scottish affairs, and partly because, by the King's desire, (which I take for a command) I am once more going to be a fool in print[g]; and I had no time but this summer vacation to think of it with any freedom; so you see I hide nothing from you.

Galbreth[h], that would have your great benefice, is a Covenanter; there is certain news of it brought now to the King, and thereupon his Majesty hath commanded me to signify unto you, that you shall not give him the benefice; and yet I will not give you counsel to bestow it without the King's privity. But when you have it in your power, and the time draws on for the bestowing it, if you then send me word, I'll do my best to give you content. I hear further, that this Galbreth hasted out of Scotland for killing a man there, but I am not so certain of this, as I am that he is a Covenanter, that is, upon the matter, that he is a traitor.

I would I had been of your council before you sent to the King to have leave to examine the Earl of Holland[i] in your cause against Sir Piers Crosby[j]. I find many men of quality relish it ill, and, above the rest, Holland is very much nettled; and though I know your Lordship weighs not this,

[f] [This was a letter from the Queen, requesting Wentworth to allow the pilgrimage of the Irish to St. Patrick's Purgatory. See the Queen's Letter and Wentworth's reply, in Strafforde Letters, vol. ii. pp. 221, 222.]

[g] [He was at this time preparing the second edition of his 'Conference with Fisher,' for the press. It appeared the following year.]

[h] [See above, p. 538.]

[i] [Henry Rich.]

[j] [This was a criminal information for a libel against Lord Wentworth. See Rushworth's Collections, vol. iii. pp. 888, seq.]

yet two exceptions take many; one, that you would offer this without sending a fair civil letter to my Lord himself, to show some necessity you conceived you had to examine him; the other, that the interrogatories were general, and too much pressing upon him as a Privy Counsellor. It was moved in the inner Star-Chamber by my Lord himself, and the interrogatories found unfit by the common consent of the Lords.

Now I have done for those things. But this morning your servant brought me your letters of October 22d, 1638, and with it a letter from the Bishop of Down to yourself [k]; the Bishop's letter, according to your desire, I here send you back; and, this afternoon, after the Council had been in a body to do our duty to [the] Queen Mother at St. James's [l], I stayed two hours at Whitehall for the King, that your servant might not stay for me. When the King came, I read over (as you desire) both the Bishop's letter and your own to him, and the answer commanded me to give you is this:—

1. First, he thanks you for your great care and circumspection concerning the Scottish business; and though he did send you former direction, that you should have an eye to my Lord Marquis's proceedings, so long as he had hope the Marquis might do good amongst them; yet, now that he sees all the favour he hath showed brings forth no better fruit than their last protestation, his Majesty leaves you to your wisdom with all freedom to take what course you think best, so you take it timely, and suppress them. Therefore now, my Lord, you cannot say but you have your warrant; and my care is such, that I have not slept between the receipt of your letters and this answer.

2. Secondly, whereas the Bishop writes he is informed that some Scots in Ireland are drawing a petition to his Majesty, that they may have the like favour in Ireland which is granted to them in Scotland; to this his Majesty says you may make this answer, That whatsoever he hath indulged to Scotland, is because they have there had sometime a

[k] [See the Letter of Henry Lesley, the Bishop of Down, in Strafforde Letters, vol. ii. pp. 226, 227.]

[l] [Mary de Medicis. She came to England in the October of this year, not in 1637, as I stated vol. iv. p. 114. Laud mentions in that place that this was the only occasion on which he had an interview with her.]

Church-government, such as it was, confused enough, without Bishops; but for Ireland, it hath been ever reformed by and to the Church of England; and your Lordship, his Majesty hopes, will keep the people steady to that; and the Scottishmen which will live there, your Lordship must see that they conform themselves to it, or if they will not, they may return into Scotland, and leave honester men to fill the plantations.

My Lord, this is the sum of his Majesty's answer to both letters. I have moved him to give the like instructions to Mr. Secretary Coke to send you, that all the envy (which is already very heavy) may not lie upon me; but if the King should forget it, or Secretary Coke mistake it, this is the King's resolute answer to me, and you may bide by it, that is, that you take what order you in your wisdom think fittest with your refractory Scottishmen there, so you do it in time, and suppress them before they get the bit between their teeth. So, in haste and weariness, I leave you to God's blessed protection, and rest

Your Lordship's faithful Friend and humble Servant,

W. CANT.

Lambeth, Nov. 2, 1638.

LETTER CLXI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. p. 231.]

Salutem in Christo.

MY VERY GOOD LORD,—Just as I had sent away my letters by your servant, my Lady Cornwallis[m] sends to me to entreat me to trouble your Lordship with this postscript only, which is to give you very humble thanks for your favour already showed to her brother-in-law, Sir John Sherlock, and to pray the continuation of the same in any just business of his that shall occasion him to come before you; which kindness of

[m] [Elizabeth, daughter of Sir John Ashburnham, and first wife of Sir Frederick (afterwards Lord) Cornwallis. She was cousin to George Villiers, Duke of Buckingham, and as such Wentworth speaks of her as entitled to any kindness at his hands. (Strafforde Letters, vol. ii. p. 250.)]

your Lordship's I shall add to my score, and with my prayers for your health rest

Your Lordship's very loving Friend to serve you,

W. CANT.

Lambeth, Nov. 5, 1638.

Just as I was reading my letter, this sad information came from Dr. Wickham[n] to my Secretary, which I make bold to send to your Lordship, and am heartily sorry for it, viz. of the lamentable accident of Sir Edward Osborne's son's death, by the fall of the chimneys at York Manor, the last of October[o].

LETTER CLXII.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. p. 245.]

MY VERY GOOD LORD,—These are briefly to let you know that I am so sensible of the business of Pont and his wife, in the diocese of Raphoe, that I have put it again to his Majesty's serious consideration, and thus he hath commanded me to write to your Lordship.

He would have the Bishop of Raphoe[p] to deprive Pont of his benefice for the wild sermon he made against the Bishop's jurisdiction, and to proceed against his wife in such way as her fault deserves, and the laws will bear; and if the crime be not of too old a date, his Majesty would have Sir William Stewart[q] questioned for that whoredom and bastardy; but howsoever that fall out, his Majesty's command is, that if

[n] [Henry Wickham, of King's College, Cambridge, son of William Wickham, Bishop of Winchester. He was Archdeacon of York, and Canon Residentiary, besides holding other preferments. (Wood, F. O. i. 452, 453.)]

[o] [Sir Edward Osborne was Vice-President of the North. His eldest son, Edward, was killed by this accident, and two other children narrowly escaped the same fate.]

[p] [John Leslie, previously Bishop of Orkney. At the beginning of the Rebellion a petition was presented against him by the widow of Pont. He maintained a siege against Cromwell in his palace at Raphoe, and surviving the Rebellion died in 1671. He was the father of the celebrated Charles Leslie.]

[q] [It appears from two subsequent letters of Wentworth that Pont escaped into Scotland, that his wife was imprisoned, and that on the case being heard before the Lord Deputy, Sir William Stewart was publicly rebuked for his contempt of ecclesiastical authority. (See Strafforde Letters, vol. ii. pp. 270, 337.)]

Sir William Stewart do not give your letters a good answer, and yourself satisfaction in the public way, you are to remove him from being a counsellor in that state, which he serves no better; yet if all or any part of this his Majesty's direction shall seem too sharp, it is left wholly to your judgment to moderate, as you find cause upon the place.

The Earl of Cork[r] and his son were with me at dinner about a month since, all fair, but I then used no speech concerning you; since I heard by Secretary Coke how discreetly and nobly the old man spake of your Lordship, which was the more welcome news to me, the less I expected it: and since coming to take his leave of me, before his return into Dorsetshire, where he means to expect the spring for the use of the Bath, we had a little more free discourse; and truly my Lord did to me speak as much good of your Lordship as any friend you have could do, for your prudence, your indefatigable industry, and most impartial justice, with a protestation that he never spake other language since his coming over, nor ever meant to do; and concluded all with this, that you were the best servant of the Crown that ever came into those parts. He hath likewise promised me some money for St. Paul's. This I thought fit to let you know, the rather because, if I be not much mistaken, he hath been solicited to speak other language. God preserve you and us through these difficult times. To His blessed protection I leave you, and rest

Your Lordship's most faithful humble Servant,

W. CANT.

Lambeth, Wednesday, November 21st, 1638, the day of the sitting down of the Assembly in Scotland.

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[r] [Richard Boyle, the first Earl of Cork, so frequently mentioned in these letters. He was now on his way to his seat at Stalbridge, Dorsetshire, with his youngest son, the excellent Robert Boyle, who had just left Eton. (See Biogr. Brit. sub nom. BOYLE, ROBERT.)]

LETTER CLXIII.

TO THE MARQUIS OF HAMILTON.

[Rushworth's Collections, vol. ii. pp. 863, 864.]

MY VERY GOOD LORD,—I received your Lordship's letters of November 27; they came safe to me on December 2, after eight at night. I was glad to see them short, but their shortness is abundantly supplied by the length of two letters, one from the Lord Ross[s], and the other from the Dean[t]. They have between them made their word good to your Lordship, for they have sent me all the passages, from the beginning of the Assembly to the time of the date of their letters. And this I will be bold to say, Never were there more gross absurdities, nor half so many in so short a time, committed in any public meeting; and for a National Assembly never did the Church of Christ see the like.

Besides his Majesty's service in general, that Church is much beholden to you, and so are the Bishops in their persons and callings; and heartily sorry I am, that the people are so beyond your expression furious, that you think it fit to send the two Bishops from Glasgow to Hamilton; and much more that you should doubt your own safety. My Lord, God bless your Grace with life and health to see this business at a good end; for certainly, as I see the face of things now, there will very much depend upon it, and more than I think fit to express in letters; nay, perhaps, more than I can well express if I would.

I am as sorry as your Grace can be, that the King's preparations can make no more haste; I hope you think (for truth it is) I have called upon his Majesty, and, by his command, upon some others, to hasten all that may be, and more than this I cannot do; but I am glad to read in your letters, that you have written at length to his Majesty, that you may receive from himself a punctual answer to all necessary particulars; and I [am] presently going to him to write largely to you, that you may not be in the dark for anything.

But, my Lord, to meet with it again in your letters, that you cannot tell whether this may be your last letter, and

[s] [John Maxwell.] [t] [Probably the Dean of Edinburgh.]

that therefore you have disclosed the very thoughts of your heart, doth mightily trouble me. But I trust in God He will preserve you, and by your great patience, wisdom, and industry, set his Majesty's affairs (to your great honour) in a right posture once again; which if I might live to see, I would be glad to sing my *Nunc dimittis.*

I pray, my Lord, accept my thanks for the poor clergy there, and particularly for the Bishop of Ross, who protests himself most infinitely obliged to you.

I heartily pray your Lordship to thank both the Bishop of Ross and the Dean for their kind letters, and the full account they have given me; but there is no particular that requires an answer in either of them, saving that I find in the Dean's letter, that Mr. Alex. Henderson, who went all this while for a quiet and well-spirited man, hath showed himself a most violent and passionate man, and a Moderator without moderation[u]. Truly, my Lord, never did I see any man of that humour yet, but he was deep dyed in some violence or other; and it would have been a wonder to me if Henderson had held free. Good my Lord, since you are good in the active part, in the commixture of wisdom and patience, hold it out till the people may see the violence and injustice of them that would be their leaders, and suffer not a rupture till there be no remedy. God bless you in all your ways, which is the daily prayer of

Your Lordship's most faithful Friend
and humble Servant,
W. CANT.

Lambeth, Dec. 3, 1638.

LETTER CLXIV.

TO THE MARQUIS OF HAMILTON.

[Rushworth's Collections, vol. ii. p. 865.]

MY VERY GOOD LORD,—This day I have received your other letter, with three papers, viz. that which shows you have kept within your Instructions; the copy of the Proclamation

[u] [He had just been appointed Moderator of the General Assembly.]

which dissolves the Assembly[x]; and a copy of the Council's letter to the King[y]: both which his Majesty takes to be very good service done for him, and commands me to give your Grace thanks in his name, which I am very glad to do, and I do it heartily.

I have done, and do daily call upon his Majesty for his preparations[z]. He protests he makes all the haste he can, and I believe him; but the jealousies of giving the Covenanters umbrage too soon, have made preparations here too late.

Dec. 7, 1638.

LETTER CLXV.

TO THOMAS MORTON, BISHOP OF DURHAM.

[Mickleton and Spearman MSS. at Durham.]

S. in Christo.

MY VERY GOOD LORD,—I perceived by the letters which you sent me by Sir Wm. Bellasis[a], that my last letters came safe to your hands. And that's all the business in them that concerns me.

The next, which is very little, is about your Chaplain whom you have left here behind you in the South. I sent you word that he was going to print a book which my Chaplain had licensed to the press. To this your Lordship answers, That if he would have been ruled by you, he should have printed it long ago. My Lord, in this you are deceived; for this which he hath now put to the press is not the sermon which you wished him to print, but another larger tract, which my Chaplain tells me is indifferent good; but how it will satisfy your Lordship's judgment I do not know.

I have good luck this year with mistaken letters; for I use Natha. Butter, the stationer, to send my letters to my Lord the Bishop of Exeter[b], by his Lordship's appointment. Butter inclosed mine in a letter of his own, and being at the same time to send another letter to a factor of his in Ireland, he sends my Lord of Exeter's letter to his factor, and his factor's

[x] [See Rushworth's Collections, vol. ii. p. 854.]

[y] [Ibid. p. 863.]

[z] [To send a fleet to the coast of Scotland.]

[a] [See above, p. 379.]

[b] [Joseph Hall.]

to my Lord of Exeter. Have you none of these devices in the North? Methinks some secretary or other might do as badly there. Well, my Lord, these are only to fill the sheriff's hands, that he may not go down into the country without a writ to serve upon your Lordship. So to God's blessed protection I leave you, and rest

Your Lordship's loving Friend and Brother,

W. CANT.

Lambeth, Decemb. 11th, 1638.

LETTER CLXVI.

TO THE LORD VISCOUNT WENTWORTH.

[Strafforde Letters, vol. ii. pp. 262—266 [c].]

Salut. in Christo.

MY VERY GOOD LORD,—I am heartily sorry to hear that your Lordship is laid up in a fit of the gout, but I hope it is not very sharp, because it gives your Lordship leave to write so many letters, and some of them of moment. And as this makes me believe the fit is not sharp, so I pray God it may not be long. But I see your hunting at Cosha [d] could not prevent this, and I am confident you did not go thither to hunt for it.

I thank your Lordship for your noble respects to my Lord Antrim [e] for my sake; and my respects to him are for his lady, yet I shall press no further for him than his services to the Crown and his good carriage towards you shall merit. And very sorry I am to hear that the lady, being willing to take so great a journey, should be no better fitted at the end of it. I confess I heard some flying reports of it before, but gave no great credit to them till now, that I hear too much from your Lordship. As for their manner of living, let it be as it please themselves, so they pay their debts; for that once done, they are freed from their greatest danger, and may mend anything else at after as they please.

Since I writ last to your Lordship, the Earl of Clare [f] hath

[c] [This letter is a reply to Wentworth's letter of Nov. 27. See Strafforde Letters, vol. ii. pp. 248—251.]

[d] [His hunting seat in the county of Wicklow.]

[e] [See above, p. 499.]

[f] [John Holles, second Earl of Clare, Wentworth's brother-in-law.]

been with me, and absolutely, though in very fair terms, refuses my pains, and all other private ways of ending their differences. He saith further, that the lady his mother[g] hath been so much slandered in this business by her younger son[h], as that she cannot with her honour admit of a private satisfaction, but will have it publicly by law. So the case stands at present. Yet, if they shall change their minds, and become joint suitors to me to hear and end their differences, I will, as your Lordship desires me, take the pains upon me. But I see it will not come to that.

I shall be glad that all may continue in peace between my Lord Primate and my Lord of Cork[i]; but I much doubt it will not be. For when those men take a dislike about matter of opinion, usually their differences are as endless as the controversies of the time use to be. Yet I am glad your Lordship hath been at Drogheda, and that there you find one of the best houses in Ireland. It seems Primate Hampton[j] did that good to the See. And truly I would wonder that the chapel should have never a communion-table in it, save that I knew some divines are of opinion, that nothing belonging to that sacrament is aught *extra usum,* and do therefore set the table aside in any corner (good enough for it), save only at the time of administration. Now I pray you tell me in good earnest, may not churches and chapels be thought so too, might they be as easily removed and set up again as the tables may? But I take myself bound to give you an account, why I think all will not be quiet between my Lord Primate and my Lord of Cork. The truth is, when I understood your Lordship's mind so fully set to have my Lord of Cork continue Provost, I writ to my Lord Primate a very fair answer to a letter of his which he had written against it. In that my letter I made a fair interpretation for the Provost's holding the College *in commendam,* and as I thought then, and do still, a just one; to this I added this clause, that it was fit for his Lordship and myself to give your Lordship all content in anything we might possibly do,

[g] [Anne, the only daughter of Sir Thomas Stanhope, of Shelford, Notts.]

[h] [Denzil Holles, afterwards the celebrated Parliamentarian.]

[i] [William Chappell.]

[j] [Christopher Hampton, Archbishop of Armagh, 1613—1624, had built a new archiepiscopal palace at Drogheda. Mant (Hist. of Irish Church, vol. i. p. 379) mentions also his restoration of the Cathedral and Palace at Armagh.]

considering what a great benefactor under God and the King you have been to the Church of Ireland. But since these letters of mine, sent four months since at least, I never heard word from my Lord Primate. And I take it his Grace hath printed a book since that[k], and sent me never a copy, unless perchance it have miscarried. And yet further I believe, this business of my Lord Cork's holding the College thrives never the better, because I know my Lord of Derry was as earnest with me as the Primate himself was, that the College could not be held *in commendam* by the Statutes. But I have taken no further notice of any of this, than the giving a fair answer, neither I hope will your Lordship.

I can say nothing to the Book of Rates till it come over, and then I believe I shall be able to say as little; for I think it will be referred to the great officers of the Exchequer to consider of. But if anything do come in public to the Board, I must needs be of opinion, that you there understand the trading of that kingdom, and consequently the rates which it may bear, better than Sir Abraham[l]. And yet let me tell you beforehand, that if you have sunk the rates, which he set, overmuch, it will hardly please here. For though Dives dwell in this Abraham's bosom, yet I know where Lazarus dwells too.

I am very glad to hear that Croxton's[m] business sleeps, the times indeed being very ill-disposed for the stirring of any questions, which in themselves are best for the Church. And I thank your Lordship heartily for the care you have of him.

'Tis well that your hunting hath not made you forget your fishing, but I somewhat fear, if it be yet to come from Galway, it will hardly get hither by Lent. And it is the best Lent provision that ever I met with, next to old Sir John Ling. As for venison, if you have any purpose to salt that the next year, your philosophy is very good. It will not take salt if it be heated, and therefore if you do make danger, in the English-Dutch sense of *periculum facere*[n], you must do

[k] [The book alluded to was, 'Immanuel, or the Mystery of the Incarnation of the Son of God.' Dublin, 1638. It was several times reprinted.]

[l] [Sir Abraham Dawes, one of the farmers of the Customs.]

[m] [See above, p. 530.]

[n] [This refers to an expression used by Richard Thompson, a Dutchman, born of English parents, and Fellow of Clare Hall, 'Dutch Thompson, as they call him still at Cambridge.' See Life of Ferrar, p. 171, Cambr. 1855, Edit. Mayor.]

it upon such venison as is shot dead in the place; otherwise all, both labour and charge, are lost.

For the martin-skins, when they come, they shall be welcome, but I am sure now they cannot be here by Christmas. And being so much worth, I like your device well of storing your woods with some of the vermin. If they do hurt your pheasants the matter is not great, since their feathers are so much better than the others'.

I am glad Cosha is such a fine mountainous solitary place, and gives you such content; but the error which I was in, when I thought you dry in your chamber, whilst you were wet in the fields, needs not trouble your conscience much to rectify it. If you got yourself well dried, it was ne'er the worse. I have heard of them that have gone up and down in the dew in thin shoes to cure themselves of the gout. Methinks you should try this experiment, rather than lie bedridden as you do. And I doubt whether your Æsculapius, Sir Maurice [o], would approve of the medicine.

Since you refuse to have your hung beef judged by the General Assembly, (and I must needs say your reason is very good against it) my conscience will serve me very well to be both judge and party. For, considering the question goes no deeper than a matter of taste, and the old said saw is, *Non est disputandum de gustibus*, that is, not one man of another's, I hope I shall have the liberty of a subject to be judge and party here. And yet, being thus a judge, I shall deal very justly with you; the beef I received last is excellently good, and so fat as to my knowledge I never saw the like of that bone. So you see you may have your commendation of me when you deserve it. 'Tis a pretty accident that all the officers of your army should meet upon the day of the General Assembly's sitting down in Scotland. It must needs set your *speculativi* on work. And I am glad to hear all that kingdom, not Scottish, are so right set for the Crown. God thank you for it, and so must the King.

I see your Lordship's care hath extended further into your government in Yorkshire; and your judgment is as right there for the stay of the officers, which you have sent to exercise the train-soldiers; for I believe as few miracles

[o] [Sir Maurice Williams.]

as you do, and in a military way least. And for the train-bands of England, I am clearly, and have been long, of your opinion, and it hath exceedingly troubled me to see the carriages of these businesses at the Board. And, which is worse, I have no great hope to see it better. For, even upon this great occasion, I do not find so serious and vigorous proceeding as I could wish. And here give me leave to tell you, there is right now a letter come from Sir Edward Osborne, subscribed by him and all that Council. 'Tis very disserviceable to the King, and displeasing here, but I will not trouble you with the particulars, because I know Mr. Secretary Coke was commanded to write them to you, and I presume he hath, before these can come to you. But this particular I shall acquaint you with, which perchance he hath not. Here is a speech, and I doubt true, that there is some difference arisen betwixt the Vice-President and Sir William Savile[p], which must needs make the King's businesses go worse in that great county, which hath hitherto been so forward upon all occasions. And this I thought fit to impart to you, that you may set all public and private as right as you can.

I thank your Lordship heartily for your care about the Lady Carew's business. 'Tis true, I have been often plucked by the sleeve about it, and that in the Queen's presence; and do therefore heartily wish I had some end of it; and I take myself very much beholden to my Lord of Derry for his mindfulness of it.

Indeed, my Lord, the business of Scotland, I can be bold to say without vanity, was well laid, and was a great service to the Crown, as well as to God Himself. And that it should so fatally fail in the execution, is a great blow, as well to the power as honour of the King. And your Lordship is most right in saying there was a failure in the direction. For the truth is, there was too great a desire there to do all without noise, and there was undoubtedly a great misrepresentation of the business itself there; and some seasons and opportunities slipped, and that more than once, and the easy suffering of oppositions too common in a hundred men and more. But these three last, by your Lordship's leave, were

[p] [Sir William Saville was Wentworth's nephew, being the son of his eldest sister, Anne.]

all errors about the execution, not the direction; but the first of these mentioned by you was indeed an error in the direction, and a great one; but I could not help it. For such of the Bishops of Scotland as were trusted with it, were all for the quiet way; and that fitting his Majesty's disposition, I was not able to withstand it; and indeed must have been thought very bold, had I taken upon me to understand the course of that Church and kingdom better than they. But the main failure in the direction, if I mistake not, was, that all the Lords of that Council were not more thoroughly dealt with by the King, and their judgments more thoroughly sifted, before anything had been put to execution. And I am confident all had gone well enough, if Traquair had done his duty. But he thought he had all in a string, and out of a desire to disgrace some Bishops, did not only suffer, but certainly underhand do some things, which let all loose, and quite out of their imagined power to recal. And this was the greatest bane of the business, which I have been able to observe, next to the overmuch confidence which the King would still put in him, notwithstanding some Bishops still informed how false and unworthy his carriage was. And for that which follows, I wholly agree with you, that since it is come to this height, if his Majesty do not master them, and bring them under obedience, the first error will be so far seconded with a greater, as that the consequences may be God knows what; such I am sure as I hold not fit to prognosticate.

I humbly thank your Lordship for giving me leave to write my thoughts freely. And I did it, when I writ to you to be careful that nothing might be done on that side by you, that might difficult my Lord Marquis's proceedings. For truly, my Lord, I have been as careful of this business as possibly I could, to the utmost of that poor understanding which God hath given me. But now, my Lord, this consideration is at an end; for the Assembly sits, notwithstanding the Proclamation published by my Lord Marquis in his Majesty's name to dissolve it, and that under the pain of treason; and notwithstanding another Proclamation since, setting down the causes why his Majesty dissolved it, and requiring all his subjects not to accept of it as of an Assem-

bly[q]. So that now my Lord Marquis hath sent away his friends that were with him, and they are come to Court these holidays, himself being forced to stay a little longer by reason of a boil broken out upon him, but is now thought to be on his way hitherward. So that you are now free to go in that way for his Majesty's service, which your own wisdom shall dictate to you, according to the instructions lately given you by Mr. Secretary Coke.

And whereas you write, that you are deeply fallen into my Lord Marquis's displeasure, I hope it is not so; but if there be any such thing, it must either come by the infusion of , or if not so, then by the clamours of Sir Patrick Hamilton, who hangs here upon my Lord's followers, and no question hath written to my Lord himself. But I do not much fear this business. For upon Mr. Secretary Windebank's presenting of your Lordship's letters to the King (which William Raylton tells me he did freely and fairly), that business is referred to the Judges, as yourself would have it, and of which I doubt not but he hath given you a full account.

If you hear nothing of Mr. Smithwick or his agent, I have nothing more to say till you do, save to thank you for your readiness to hear them, which I do.

I thank your Lordship also for Captain Sherlock, and your great readiness to pleasure the kindred of the Lord Duke of Buckingham; you have done me a great deal of honour by it with my Lady Cornwallis[r].

Truly I am sorry also for the Vice-President's loss of his son[s], and cannot blame the women and children which are with you if they be fearful of such old, rotten, and yet high-built chimneys, which you say are in the Castle; and you shall do very well, I think, to mend them next spring, and so secure their fears.

For the last passage of your letters, I did the very next morning send the paper, which the Master of the Ordnance put into your hands, to the Vice-Chancellor[t], with a special charge that he should consider of the business. I have no

[q] [See Rushworth's Collections, vol. ii. pp. 875—881.]

[r] [See above, p. 544.]

[s] [See above, p. 545.]

[t] [Accepted Frewen, President of Magdalen College, was at this time Vice-Chancellor of Oxford.]

answer yet, because this Christmas-time the carrier came not. But if Sir John Borlase be not deceived (as sometimes fathers use to be) in his son's cause, he shall have all the favour he asks [u]. For if that which he desires hath been done for Killigrew [x], or any other, or if it be doable by the Statute, it shall be done for him. But if the new Statutes will not bear it, and that it hath been done for none, then I am confident you will give me leave to stop at it. For, if I shall break the Statutes in my own time, I shall lay all the government of the University loose again to posterity, which I have been almost nine years in rectifying, and, though I say it, have done some good there. But, at first sight, I hope well of this business, and will give you further account of it, wishing very well in my own particular to Sir John Borlase.

I have now done with your letters, but there is another short one by me, which concerns your Chaplain, Mr. Watts [y]. The truth is, I am exceeding sorry I have not in all this time been able to do somewhat for him at your entreaty. But I hope you will pardon that necessity which I am not able to help. For nothing hath fallen in my own gift within distance, to better that which he hath already, and I have not been able to prevail with his Majesty, the suits of his own Chaplains in Ordinary coming so thick upon him for all those few preferments which are now left in the Crown. Yet this you shall be sure of, I will slip no opportunity till I have done somewhat.

My Lord, I have received a letter from one, whether Mr. or Sir Robert Travers, I know not, but Robert Travers is his name, nor do I know in what course of life he is, but in his younger time he was bred in St. John's, where I well remember him. He did never address himself by letters, or any other way,

[u] [The nature of the application on behalf of Sir John Borlase's son does not appear. It may possibly refer to some favour to be conferred on his son Edmund, who about this time must have been studying at Dublin, and who was afterwards incorporated as M.D. at Oxford. He was the historian of the Irish Rebellion. (Wood, F. O. ii. 226.)]

[x] [Henry, the youngest son of Sir Robert Killigrew, had taken his M.A. degree in July, 1638. But it does not appear under what peculiar circumstances.]

[y] [Rich. Watts, Fellow of Trinity College, Cambridge, and Vicar of Chesterton. He was of kin to Scott, alias Rotherham, the second founder of Lincoln College. (Wood, Ath. Ox. iii. 434.) Walker (Sufferings, p. 391) states that he had also the Living of Mildenhall, in Suffolk, and gives as the reason of his sequestration from that benefice, that he prayed for the Earl of Strafford after his conviction.]

to me, till now. Now his letters bare date Sept. 24, from Cork, and the desire that is in them is general, that I would write to make him known to your Lordship and my Lord of Derry, but sure it is for some good to be done him, could I tell what. My suit therefore to your Lordship must be as general as his to me, and 'tis only this, that if he come in your way, and deserve favour, you will do what in honour and wisdom you shall think fit, and let him know that I have written to your Lordship to take notice of him. So 'tis time to make an end, and I leave your Lordship to God's blessed protection, and rest

Your Lordship's very loving Friend to serve you,

Dec. 29, 1638. W. CANT.

LETTER CLXVII.

TO THE BISHOPS OF HIS PROVINCE.

[Prynne's Hidden Works, p. 177.]

MY VERY GOOD LORD,—I have received an order from the Lords of his Majesty's most honourable Privy Council, giving me notice of the great preparations made by some in Scotland, both of arms, and of all other necessaries for war; and that this can have no other end than to invade or annoy this his Majesty's kingdom of England. For his Majesty having a good while since most graciously yielded to their demands for securing the religion by law established amongst them, hath made it appear to the world, that it is not religion, but sedition that stirs in them, and fills them with this most irreligious disobedience, which at last breaks forth into a high degree of treason against their lawful Sovereign. In this case of so great danger, both to the State and Church of England, your Lordship, I doubt not, and your Clergy under you, will not only be vigilant against the close workings of any pretenders of that kind, but very free also to your power and proportion of means left to the Church, to contribute towards the raising of such an army, as, by God's blessing, and his Majesty's care, may secure this Church and kingdom from all intended violence. And according unto the order sent unto me by the Lords (a copy whereof you shall herewith receive [z]), these are to pray your Lordship to

[z] [See Prynne, Hidden Works, p. 174.]

give a good example in your own person; and with all convenient speed to call your clergy, and the abler schoolmasters, (as well those which are in peculiars, as others,) and excite them by yourself, or such commissioners as you will answer for, to contribute to this great and necessary service, in which if they give not a good example, they will be much to blame. But you are to call no poor Curates, nor Stipendiaries, but such as in other legal ways of payment have been, and are by order of law bound to pay. The proportion I know not well how to prescribe to you, but I hope they of your Clergy whom God hath blessed with better estates than ordinary, will give freely, and thereby help the want of means in others. And I hope also your Lordship will so order it, as that every man will at the least give after the proportion of three shillings tenpence in the pound of the valuation of his living, or other preferment, in the King's books. And this I thought fit to let you further know, That if any man hath double benefices, or a benefice and a prebend, or the like, in divers dioceses, yet your Lordship must call upon them only for such preferments as they have within your diocese, and leave them to pay for any other which they hold, to that Bishop in whose diocese their other preferments are. As for the time, your Lordship must use all the diligence you can, and send up the moneys, if it be possible, by the first of May next. And for your indemnity, the Lord Treasurer is commanded to give you such discharge, by striking a tally, or tallies, upon your several payments into the Exchequer, as shall be fit to secure you without your charge. And of this service you must not fail. So to God's blessed protection I leave you, and rest

Your Lordship's very loving Friend and Brother,

Lambeth, Januar. ult. 1638. W. CANT.

Your Lordships must further be pleased to send up a list of the names of such as refuse this service within your diocese; but I hope none will put you to that trouble.

It is expected that your Lordship, and every other Bishop, express by itself, and not in the general sum of his Clergy, that which himself gives.

LETTER CLXVIII.

TO THOMAS MORTON, BISHOP OF DURHAM.

[Mickleton and Spearman MSS.]

S. in Christo.

My very good Lord,—The opportunity of sending makes me write these my letters to your Lordship. And though I doubt not but that of yourself you will be very ready to do his Majesty and the Church all faithful service to the utmost of your ability, yet considering the danger of the times, and the hazard which both your Lordship and a great many more in those parts will run in case any disaster should happen (which God forbid), I thought it not amiss to give you this friendly Item, and to pray you to use all the possible care and industry you can, that the Clergy under you be not found backward in furnishing of arms, or performing any other duty which they owe to God or the King. I shall not need to instance in any particulars, as being very confident of your Lordship's care and providence in the general. So to God's blessed protection I leave you, and rest

Your very loving Friend and Brother,

W. Cant.

Lambeth, Febr. 10, 163⅔.

My Lord, there is a book of mine newly come wet from the press[a], but the haste of these would not suffer me to send you one now. You shall not miss, God willing, both of that and another letter very shortly.

LETTER CLXIX.

TO SIR JOHN LAMB, DEAN OF THE ARCHES.

[Prynne's Hidden Works, p. 178.]

After my hearty commendations, &c.—I have received a warrant from the Lords of his Majesty's most honourable Privy Council, which requires me to write to all the Bishops in my Province, to call their Clergy together, and put them in mind of the great danger which this kingdom is in, by

[a] [The Conference with Fisher.]

the traitorous conspiracies of some ill-affected in Scotland. These seditious persons have begun, and continued hitherto, their foul disloyalty under the pretence of religion, which by factious spirits in all times is made the cloak to cover and hide (if it might be) their designs. But now it appears clearly to the State, that they daily strengthen themselves by arms and munition, and other preparations for war. And though his Majesty hath graciously condescended to more than they could justly ask in all things concerning their religion and their laws, yet they go on still, and are satisfied with nothing but their rebellious disobedience, and have no less aim than to invade or annoy England. The letters to the several Bishops I have sent as I was commanded, and I doubt not but they and the Clergy in general will give very freely towards this great and necessary defence of the kingdom. And because this great and common danger cannot be kept off, but by a common defence; and for that the reverend Judges and others of the Common-Law have bountifully expressed themselves already; I am required to write to you also, that you, calling to you the rest of the Doctors of the Commons, propose to them now, while most of them are together, this great and weighty business, belonging as much to their defence, as to other men's; and let every man set down what he will give to this service. When this is done I will acquaint his Majesty with it, and your and their forwardness therein[b]. And it is expected that you hasten this with all convenient speed. So to God's blessed protection I leave you, and rest

Your very loving Friend,

Lambeth, Feb. 11, 1638. W. CANT.

You must send to such Chancellors and Officials, as are not at the Commons, but at their several residences. And if you give them a good example here, I doubt not but they will follow it.

You shall not need to call Sir H. Martin, for his Majesty will send to him himself, and looks for a greater sum than in an ordinary way.

[b] [The sum contributed by them was 671*l.* 13*s.* 4*d.* 'besides remains.' See Prynne, Hidden Works, p. 177.]

LETTER CLXX.

TO G. J. VOSSIUS.

[Apud Claror. Viror. ad Vossium Epistt., Epist. cclxxvi. pp. 182, 183.]

Salutem in Christo.

VIR EXIMIE,—Binas a te accepi literas. Diu hæserunt apud me quasi mutum, et nihil respondentem. Harum priores ad me datæ sunt pridie Kalend. Octob. 1637; posteriores vero 12 Kalend. Augusti 1638.

Puderet me certe tanti silentii tali amico, nisi satis tibi, nimium mihi, nota essent intestina pericula, pene jam bella, quibus laboramus. Causa horum malorum e scandalo accepto, sed non dato, prorupit, sed cum gravi scandalo dato Religioni Reformatæ, quæ apud multos Scotorum (in tenebris illiteratorum illiberaliter versantes) didicit contra Regem suum arma sumere, et assumpta defendere. Spero meliora, sed vix habeo quod promittam.

Nolo particularia literarum vestrarum examinare, non solum quia non datur otium, sed quia negotia cum tempore ut plurimum aut variantur, aut finiuntur. Præcipue post tam longa intervalla, quibus, necessitate pene cogente, prorsus silui. Spero tamen uxorem tuam e longo illo, quem meministi, morbo liberatam.

Quod vero nunc me impellit te, Vir literatissime, et otia tua, si quæ habes, interpellare, hoc est. Voluit Rex Serenissimus (i. e. apud me jussit), ut scripta quædam mea, non tamen sub meo nomine tunc edita contra Fischerum Jesuitam[c], iterum prelo, et sub nomine proprio, committerem. Interim scripsit contra illa mea Jesuita A. C., Fischerus ipse, an alius, nescio[d]. Multa impedierunt, quo minus illi possem respondere; præcipue vero multiplicitas negotiorum, quibus quotidie fatigatus, et qualibet fere horula avocatus fui, me penitus ineptum reddidit huic operi. Sed institit Rex Serenissimus; ego obtempero; et sine læsione octavi præcepti temporis quædam fragmenta furatus sum, et lucubrationes meas, quales quales sint, perfeci, et in lucem edidi. Nolui te hoc ignorare, et libellum tibi misissem, nisi quod Anglico idiomate conscriptum tibi prorsus inutilem fore putarem.

[c] [Vide supra, vol. iii. p. 140.] [d] [Vide supra, vol. ii. p. [xiv].]

Sed audio ita quibusdam hic placuisse, ut in se suscipiant e malo Anglico bonum Latinum facere, saltem quod ad phrasin attinet. Nam aliter quid poterit a me jam sene, et per annos totos duodecim ad minimum a libris literisque avulsum, expectari. Quamprimum liber iste meus, utcunque imperfectus, Latine loqui didicerit, tibi exemplar mittam, et acerrimo judicii tui acumini subdam, libentius a te amico auditurus in quibus erravi, quam ab inimicis, apud quos utriusque factionis scio decretum esse non parcere. Vivas valeasque, et me, ut soles, ames, et contra malevolos orationibus tuis, quoties coram altari Dei et Christi nostri sis devolutus, tutum præstes

Tibi tuisque amicissimum,

W. CANT.

Dat. ex ædib. Lambethan.
pridie Calen. Mart. 1639.

LETTER CLXXI.

TO CERTAIN SWISS PASTORS.

[Apud Præst. ac Erud. Viror. Epistt., Epist. dlii. pp. 799, 800.]

Wilhelmus Laud, Archiepiscopus Cantuariensis, Pastoribus et Professoribus Helveticis, S.

Confratres mei carissimi, doctissimique Ecclesiarum et Academiarum Tigurinæ, Bernensis, Basileensis, et Schaphusianæ Pastores et Professores.—Literas vestras datas Tiguri 21, Martii 1639, ego recepi 11, (unum scilicet earum exemplar,) duplum vero earundem April. 18, stilo nostro. Et gratæ certe mihi fuere duplici nomine, scilicet quod vestræ, et quod Christianæ pacis suasoriæ. Tales enim decent ejusdem corporis membra, eosque qui communionem sanctorum et credunt et profitentur.

Et certe quod monetis, quanta calamitas Germaniam vestram, et præ cæteris partibus Palatinatum, invaserit, non ignoro; sed nec miseriarum illarum oblitus sum, quæ civilia arma ubique sequuntur, et quæ Britanniam nostram proprio sanguine madidam cito redderent, si invalescerent: sed summis et quotidianis precibus Deum et misericordiarum omnium Patrem oremus, ne sic in ore gladii tantum non nostri pereamus.

Cæterum acerbum licet sit, verum tamen est, quod scribitis, Serenissimum Regem nostrum exercitum in Scotos suos, non suos, ducendum conscripsisse, imo conscriptum duxisse, et nunc una cum exercitu in partibus Regni borealibus paratum esse ad eorum insolentias reprimendas. Sed sicut antehac omnia tentavit, quo rebelles ad meliorem mentem reduceret; ita nullus dubito, quin, si adhuc quæ tuta, quæ honesta, quæ subditis factu necessaria, et secundum Christi religionem ac patrias leges debita facturi sint, clementissimus Rex reliqua omnia, etsi valde facinorosa, oblivioni sepelienda sit traditurus. Reliquum Epistolæ vestræ gratiosissimæ in duas se diffindit partes; una est, quod nullas vobis omnino (sic scribitis) vel cognoscendi vel judicandi sumitis partes, nec velle vos falcem mittere in alienam messem. At messis hæc, piissimi fratres, non prorsus aliena est. Epistola enim vestra sic orditur; 'Si patitur unum membrum, dolent omnia.' Corpus itaque unum, alias non membra ejusdem, et qua unum non alienum. Nec cognoscendi partes potestis declinare. Hoc enim dicitis omnium sermone percrebescere, et literis amicorum confirmatum vobis esse, nec tristius quidquam turbis hisce nostris universæ Reformatæ Ecclesiæ accidisse. Sed sensu forte forensi vocabulum cognoscendi usurpatis, sicut et judicandi. At utinam judicandi partes in vos susciperetis, et sicut huc literas pacificatorias amice et prudenter misistis, mitteretis etiam ad conjuratos Scotorum alias, quæ suaderent Regi suo obedientiam, confirmarent Regiam in causis Ecclesiasticis, eandem quam optimi Judæorum Reges exercuere, potestatem, condemnarent armatam eorum, sub prætextu Religionis, potestatibus a Deo ordinatis resistentiam, primitivis Ecclesiæ temporibus inauditam; dico, condemnarent et vestræ et omnium Reformatarum Ecclesiarum tum literæ, tum sententiæ.

Nam eo usque excrevit Confœderatorum rebellis audacia, ut post se reliquerit omnem vel Jesuiticam. Et nihil non factura est in Regem suum nativum, eumque clementissimum, in ordine ad Deum et Religionem. Et quod nescio magis dolendum quam execrandum sit, ita potenter apud eos operatur humani generis hostis, ut nulli majores horum tumultuum antesignani sint, quam ministri, et nullibi magis suggestu subditi contra Regem suum pientissim

tur. Iterum dico, condemnarent. Nam rebellio isthæc adeo gravis et odiosa est vel moderate sapientibus, ut verear, ne tota Reformata Ecclesia pessime audiat ab omnibus præsentibus posterisque, si non aliquid saltem publice scribatur contra infamem hanc erga Principes conjurationem. Nec pericula nostra, qualiacunque futura sint, majora tripudia aut æqualia Ecclesiæ Reformatæ ludibria creare possunt, ac scandala hinc suppullulantia, quæ religionem ipsam omni infamiæ subjiciunt.

Altera est, quod ex ingenuo (sic dicitis) Helvetiæ vestræ spiritu, ex affectu erga Britanniam nostram, non nuper assumpto, sed a majoribus vestris hausto, ex periculis bellum intestinum sequentibus, denique ex conscientiæ pace, et nominis mei gloria, id velim efficere, ne res armis, sed regia auctoritate et clementia conficiatur, &c. Id velim efficere? Mutate, obsecro, mutate sententiam. Nam si id possem efficere, statim effectum daturus essem. Deum testor et Regem unctum suum, et senatum Regium, qui Regi a secretioribus sunt consiliis, quotquot tum præsentes erant, me omnia et sola pacis consilia et privatim et publice subministrasse. Quin et fere solus rationibus simul et orationibus apud Regem pientissimum militans (vera dico) illud tandem obtinui, ut rebellibus inter Scotos omnes pacis conditiones semel iterumque et sæpius offerrentur, quæ aut Rex cum honore concedere, aut subditi ulla juris specie expectare potuerunt [e]. Interim Rex Serenissimus nihil obtinuit, illis Gorgonis capite concussis, et in saxeam duritiem conversis. Nec adhuc tamen desisto, sed qua possum fide, pacem suggero, si inimici non essent rebelles tam sibi quam nobis, et vereor ne plus paci, quam aut nobis aut sibi. Et quid, quæso, in his angustiis potest imbecillitas mea, quando cum illis res agitur, qui aut pacem nolunt, aut talem volunt, quam nulla Regia Majestas ferre potest? Si quis interea me detulit apud vos ut inimicum pacis, (scio enim me utrique factioni invisum satis) Deum oro illi misericordiam, mihi patientiam donet.

Interea depositum hoc meum apud vos relinquo. Vera sunt quæ scribo, et sicut adhuc fui, ita semper ero pacis studiosissimus, modo illa justis conditionibus obtineri possit. Et Deus, in cujus manu corda Regum sunt, Regi nostro

[e] [Vide suprà, vol. iii. p. 279.]

pacatissimo det, ut sola consilia salutaria, Deo grata, sibi ipsi gloriosa, regno tuta, et Ecclesiæ universæ utilia amplecti velit. Quod vero ad vos attinet, precor omnia felicia, et gratiam hic et gloriam in futuro.

Datum ex ædibus meis Lambethanis,
April. ult. 1639.

LETTER CLXXII.

TO THE DEAN AND CHAPTER OF EXETER.

[Lambeth MSS. Numb. dccccxliii. p. 471.]

S. in Christo.

After my hearty commendations,—I send you by this bearer the orders I have drawn up by his Majesty's command concerning the letting of the leases of your manors[f], upon which his Majesty had graciously laid a restraint for the good of that Cathedral, and of succession in it, as well as of yourselves the present Dean and Chapter there. When I set myself to this business, you were present at the hearing and settling of all things. And I have kept myself close to that which I then thought fit, and yourselves consented unto. Since that hearing and settling of the business, I have by letters acquainted his Majesty with all that I have done therein. And his Majesty is graciously pleased to approve of all that I have done, and commands your obedience in all things, with the like command upon myself to have an eye upon it, and see that you perform it. And I hope you will be so careful of your own and the Church's good, as that by your ready obedience and care therein you will ease me of that burden, which otherwise must be upon me, to call continually upon this business. You all know what trouble you have put me to, and how often, to settle peace among you[g]. And one great occasion of those dislikes of one another's proceedings hath risen from the variety of opinions concerning the leasing of these manors; which now being at an end, if there be not better order and more peace amongst you hereafter, I shall attribute it to something amiss in your own

[f] [These orders are printed above, vol. v. pp. 493—495.]

[g] [See Laud's Account of his Province for 1634, vol. v. p. 325.]

dispositions, which I should be loth to do. So to God's blessed protection I leave you, and rest

Your very loving Friend,

W. CANT.

Lambeth, July 3, 1639.

LETTER CLXXIII.

TO THOMAS MORTON, BISHOP OF DURHAM.

[Mickleton and Spearman MSS.]

S. in Christo.

MY VERY GOOD LORD,—I have received your letters of July the 3d, by the hands of Dr. Cosin; and I heartily thank your Lordship for them. For the Doctor, I do very well know his deserts are great, and his means not so. But his Majesty hath a very good opinion of him; and that will, I doubt not, in good time mend his fortunes[h].

I thank your Lordship heartily for your kind acceptance of my last letters; and as you acknowledge them punctual, so I assure you they were true, and real, and without any empty pretensions at all. And for the business of your Chaplain, Mr. Williams[i], and the Prebendal House which the Bishop of Lichfield[k] claims, I shall do indifferent justice between them to the utmost of my understanding, if it come on to hearing. His Majesty's being so long in these parts troubles us all, and makes me for the present have no more to say to you, than to write myself

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, July 18th, 1639.

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[h] [Cosin was preferred the following year to the Deanery of Peterborough.]

[i] [This appears to be Nathan Williams, Preb. of Offley, in the Ch. of Lichfield.]

[k] [Robert Wright. Wood describes him as being much given up to the affairs of the world. (See above, vol. v. p. 346.)]

LETTER CLXXIV.

TO HUGH MENARD.

[Cotelerii Patres Apost. tom. i. ad init.]

Hugoni Menardo Salutem in Christo.

LITERATISSIME VIR,—Gratæ fuerunt mihi valde literæ tuæ, quas una cum Epistola (ut dicitur) Barnabæ, et lucubrationibus tuis annexis[1], accepi. Benevolentia vestra erga me, nescio unde orta, pergrata est, is tamen non sum, qui illud ausim in me suscipere, quod et in literis privatis, et præcipue in Epistola dedicatoria ascribis, et calamo (ut mihi videtur) uberiori quam par est. Post gratias itaque tibi, vir docte, repensas, breviori forsan stylo, quam expectas, sed meo, et quo uti necessitas, et negotiorum moles cogit, hæc pauca dicam.

Barnabæ Epistolam satis antiquam agnosco, non canonicam. Hoc aperte a te dictum vellem, ne auctoritatem ascribendo huic nomini celebriori parum confirmatam, simul et nomini et auctoritati injuria fiat; quin et ipse tibi aliqua, quasi hoc nescires. Quominus autem credam hæc Barnabæ scripta et genuina esse, hæc sunt quæ impediunt.

1. Numeralis illa theologia, sive scientia trium litterarum I. H. T. (ut loquitur[m]) mihi non placet. Nam etsi nescius non sum, scriptores satis et antiquos et consultos (Tertullianum, Clementem Alexandrinum, Irenæum, et alios[n]) in ea ludere aliquando, tamen non sapit spiritum Apostolicum.

2. Non magis mihi arridet illa Judaica Deuterosis, quam Barnabas hic arripuit, de sex mille annis mundi[o], de qua nec D. Paulus, S. Barnabæ conjunctissimus, nec quisquam alius Apostolorum somniavit, (appropinquare potius diem Dominicum ubique prædicant) nec Hydaspes, aut Trismegistus, vel Sibyllæ id possunt efficere, ut fides huic detur.

3. Vel ingens admittitur ἀντιχρονισμὸς in hac Epistola, aut auctor non est Barnabas; loquitur enim aperte de excidio

[1] [Opus hoc, post mortem Menardi, prodiit Parisiis A.D. 1645, cura Lucæ Dacherii.]

[m] [Vide S. Barnab. Epist. § ix. Cotel. Patr. Apost. tom. i. pp. 28, 29, Amst. 1724.]

[n] [Vide annot. in hunc locum.]

[o] [Ibid. § xv. p. 45.]

Hierosolymitano, quod post mortem Barnabæ accidit [p]. Nec sufficit dicere, quod in annotationibus adjicis, spiritu prophetico et prævidente, et sic de re futura, quasi jam præterita, pronunciante hæc scripsisse Barnabam; principii enim hæc petitio esset, utrum hanc Epistolam, aliave aliqua scripserit Sanctus Barnabas spiritu prophetico.

Ad annotationes vestras quod attinet, doctas quidem et eruditas, quia vis (sic enim scribis) ut aliquid meorum admisceam, loquar eadem libertate, quam ipse tibi vindicas. Quædam explicanda, quædam corrigenda sunt, sive critica spectes, sive theologica. Quin et properante calamo aliquid excidit, quod hic apud nos viri doctiores non nimis approbant, ne quid gravius dicam. Quin et agitavit multa Barnabas hic, quibus animos incautos facile percelleret, quæ tamen ne levi digitulo tetigisti ad cicatricem obducendam; cum apud nos non pauci sint, qui nova moliendi quamlibet ansam arripere avidissimi sunt. Qualia sunt, fuisse Ecclesias istis sæculis incognitas, priusquam ad Constantini tempora veneris, non comparentes. Denique templis non manufactis habitare Dominum, et similia; quæ fluctuante populo aut non proponenda, aut non sine antidoto.

Alia forte sunt limatius adhuc perpendenda, sed et alia etiam me ab altiori hac de re consideratione, et a libris ipsis et eorum usu penitus avocarunt. Hæc tamen summatim (negotiis licet pene obrutus) scribere in animum induxi meum, ne benevolentia vestra in ingratum tibi videretur incidisse. Breviter itaque hæc velim; aut ut ipse accuratiori filo rem omnem perpenderes; (et in hunc finem, si placet, chartulas tuas remittam, per manus honoratissimi viri Domini Scudamore, nuperrime ad Regem Christianiss. legati, qui eas mihi tradidit;) aut, si visum fuerit, chirographum a te expectabo, quo opus hoc mihi vel capellanis meis submittas, ut quædam vel refingantur, vel addantur, priusquam in lucem prodeat; et utrum horum tibi placuerit, factum dabo. Epistola vero dedicatoria, quam vis perlegi, nimias in me conjicis laudes, et quarum ne ipse apud me conscius sum. Nec modestia id pati potest, ut hic, sub meo auspicio, laudes propriæ prelo mandentur. Itaque si post paulo attentiorem hujus Epistolæ culturam, eam cum annotationibus, nomini

[p] [Vide S. Barnab. Epist. § xvi. Ibid. p. 48.]

meo dicatam, vis in lucem prodire, necesse erit Dedicatoriam plane aliam facere, aut eam ibi apud vos excudere, etiamsi opus ipsum hic apud nos publicum fiet; ni tu adulator, ego arrogans audire velimus. Hæc breviter sunt, quæ dicere volui potuive, in angustiis illis et temporum et negotiorum, in quæ conjectus sum. Quæ, obsecro, eodem animo accipias, quo scripta sunt; et si quæ non placent, aut minus firma tibi videntur, ea aut non mihi, aut saltem non nisi mihi implicato placeat ascribere. Vale, meque inter tuos reputa

Tibi amicissimum,

W. CANT.

Ex ædibus meis Lambethanis,
Jul. ultimo, 1639.

LETTER CLXXV.

TO THE BISHOPS OF HIS PROVINCE.

[Lambeth MSS. Numb. dccccxliii. p. 655.]

S. in Christo.

MY VERY GOOD LORD,—The state of the Scottish affairs, as now they stand, cannot be unknown to you. Nor the violence which hath been used in Church businesses. Nor the indignities which have been put upon such grave and orderly Churchmen there, as have showed themselves dutiful towards his Majesty, and zealously careful of good order in the Church. For divers of them have been forced to forsake their country, and to betake themselves with their wives and children, some hither, and some to Ireland, the persecution at home showing no mercy. In this their extremity his Majesty, out of a Christian and pious care to preserve them which have suffered for him and the Church of Christ, hath thought fit to provide in some measure for their necessities; and as soon as might be. And hath therefore taken some of them to his own care, and recommended divers to the Right Honourable the Lord Keeper for such benefices as exceed not 100*l.* per annum. And hath commanded me to take care of other some. And to write my letters to every Bishop in my Province, to provide for one or more of them, according as any benefice within the value aforesaid shall fall void within

their gift and disposition respectively. And my Lord the Archbishop of York is to do the same for his Province. To your Lordship his Majesty hath commanded me to assign , and doubts not but you will take the best care you can accordingly. Of which you must not fail. Nor of giving me an account of the receipt of these letters. So to God's blessed protection I leave you, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, October 13, 1639.

So soon as your Lordship can provide for any of them, you are to give notice hither, that the man, or men, may be sent down to receive the benefice, or benefices, which shall be in your disposal for them.

LETTER CLXXVI.

TO THOMAS MORTON, BISHOP OF DURHAM.

[Mickleton and Spearman MSS.]

S. in Christo.

MY VERY GOOD LORD,—Your Lordship's letters of August 28 have lain long by me; but it was partly because I had then no opportunity of sending, and partly because the times are so full of danger, that, as I know not whom to believe, so scarce do I know what to write in answer to the contents of your letter. Yet now that term is come and opportunity given me to write, I thought it not longer fit to leave you without an answer, such at least as I am able to give.

Your complaint is somewhat large, that there hath been sinister working against you through the sides of others. But your Lordship shall do well not to trouble yourself much with it. For I know not that Bishop whose place calls him to do anything, but he is so served; so at least: but for myself 'tis not only so, but besides that I am publicly laid at on all hands, and have no fence but to bear it.

I took the best care that I could with Bar. Hendon[q],

[q] [Sir Robert Hendon, one of the Barons of the Exchequer.]

that he should do for you and your See whatsoever he was able to do with honour and justice. I see by your letters he hath performed both with me and you. And I have given him thanks for it. And the truth is, the Church hath had very good assistance from him in the Exchequer ever since he sat there.

Mr. Treasurer[r], who was with you when you writ your letters, is now here with us, and I am very glad to hear from you how much good he hath done in those parts. The truth is, if the Church had had no worse friends than he, when the King was at Berwick, I think things had gone better than they did. But that's now past; and the next generation will both censure and feel, if things go on in the way they now are. I pray God bless the King and the Church. So to His blessed protection I leave you, and rest

Your Lordship's very loving Friend and Brother,

Lambeth, Octob. 26, 1639. W. CANT.

LETTER CLXXVII.

TO JOSEPH HALL, BISHOP OF EXETER.

[Prynne's Cant. Doom, pp. 233, 234.]

THE rest of your Lordship's letter[s] is fitter to be answered by my own hand; and so you have it. And since you are pleased so worthily and brotherlike to acquaint me with the whole plot of your intended work, and to yield it up to my censure and better advice, (so you are pleased to write,) I do not only thank you heartily for it, but shall in the same brotherly way, and with equal freedom, put some few animadversions, such as occur on the sudden, to your further consideration, aiming at nothing but what you do, the perfection of the work, in which so much is concerned.

And first for Mr. George Graham[t]. I leave you free to work upon his business and his ignorance as you please, assuring

[r] [Sir Henry Vane, appointed Sept. 1639 Treasurer to the Household. His jealousies against the Court had not yet manifested themselves.]

[s] [The letter to which this is a reply is printed by Prynne, Cant. Doom, pp. 231—233. The work of Bishop Hall which is alluded to, is his 'Episcopacy by Divine Right.']

[t] [George Graham, Bishop of Orkney, had recently abjured Episcopacy. His form of abjuration is preserved in Rushworth's Collections, vol. ii. p. 957.]

myself that you will not depart from the gravity of yourself, or the cause, therein.

Next you say in the first head, That Episcopacy is an ancient, holy, and divine institution. It must needs be ancient and holy, if divine. Would it not be more full, went it thus, So ancient as that it is of divine institution? Then you define Episcopacy by being joined with imparity and superiority of jurisdiction. This seems short; for every Archpresbyter's or Archdeacon's place is so, yea and so was Mr. Henderson in his chair at Glasgow; unless you will define it by a distinction of Order. I draw the superiority not from that jurisdiction which is attributed to Bishops *jure positivo* in their audience of ecclesiastical matters; but from that which is intrinsical and original in the power of excommunication. Again, you say in that first point, That where Episcopacy hath obtained, it cannot be abdicated without violation of God's ordinance. This proposition I conceive is *inter minus habentes;* for never was there any Church yet, where it hath not obtained; the Christian faith was never yet planted anywhere, but the very first feature of the body of a Church was by, or with, Episcopacy; and wheresoever now Episcopacy is not suffered to be, it is by such an abdication, for certainly there it was *a principio.* In your second head you grant that the Presbyterian government may be of use, where Episcopacy may not be had. First, I pray you consider, whether this concession be not needless here, and in itself of a dangerous consequence. Next, I conceive there is no place where Episcopacy may not be had, if there be a Church more than in title only. Thirdly, since they challenge their Presbyterian fiction to be Christ's kingdom and ordinance (as yourself expresseth), and cast out Episcopacy as opposite to it, we must not use any mincing terms, but unmask them plainly; nor shall I ever give way to hamper ourselves, for fear of speaking plain truth, though it be against Amsterdam or Geneva; and this must be sadly thought on.

Concerning your Postulata I shall pray you to allow me the like freedom, among which the two first[u] are true, but (as expressed) too restrictive. For Episcopacy is not so to be

[u] [The first postulatum, as proposed by Bishop Hall in his letter to the Archbishop, was as follows: "That government which was of apostolical institution, cannot be denied to be of Divine institution." Laud's suggestions

asserted to apostolical institution, as to bar it from looking higher, and from fetching it materially and originally, in the ground and intention of it, from Christ Himself, though perhaps the Apostles formalized it. And here give me leave a little to enlarge. The adversaries of Episcopacy are not only the furious Aërian heretics (out of which are now raised Prynne, Bastwick, and our Scottish masters), but some also of a milder and subtiler alloy, both in the Genevan and the Roman faction. And it will become the Church of England so to vindicate it against the furious Puritans, as that we lay it not open to be wounded by either of the other two, more cunning and more learned adversaries. Not to the Roman faction, for that will be content it shall be *juris divini mediati*, by, from, for, and under the Pope; that so the government of the Church may be monarchical in him; but not *immediati*, which makes the Church aristocratical in the Bishops. This is the Italian rock, not the Genevan; for that will not deny Episcopacy to be *juris divini*, so you[t] will take it, *ut suadentis, vel approbantis*, but not *imperantis*; for then they may take and leave as they will, which is that they would be at. Nay (if I much forget not) Beza himself is said to have acknowledged Episcopacy to be *juris divini imperantis*, so you will not take it as *universaliter imperantis*, (for then Geneva might escape,) *et citra considerationem durationis*, for then, though they had it before, yet now upon wiser thoughts they may be without it; which Scotland says now, and who will may say it after, if this be good divinity. And then all in that time shall be democratical. I am bold to add this, because I find in your second Postulatum, that Episcopacy is directly commanded; but you go not so far as to meet with this subtilty of Beza, which is the great rock in the Lake of Geneva[x]. In your ninth Postulatum, That the accession of honourable titles or privileges makes no difference in the substance of the calling; if you mean the titles of Archbishops, Primates, Metropolitans, Patriarchs, &c. 'tis well.

appear to have been adopted, for the proposition as it appeared in print was modified thus: "That government whose foundation is laid by Christ, and whose fabric is laid by the Apostles, is of Divine institution." (Hall's Episcopacy by Divine Right, part i. sect. I.)]

[x] [The third postulatum, as finally put forth by Bishop Hall, seems to meet this objection. It stands thus:— "The forms ordained for the Church's administration by the Apostles, were for universal and perpetual use."]

And I presume you do so. But then in any case take heed you assert it so, as that the faction lay not hold of it, as if the Bishop's were but the title of honour, and the same calling with a Priest; for that they all aim at, &c. The eleventh postulatum is large[y], and I shall not repeat it, because I am sure you retain a copy of what you writ to me, being the ribs of your work; nor shall I say more to it, than that it must be warily handled for fear of a saucy answer, which is more ready a great deal with them than a learned one. I presume I am pardoned already for this freedom, by your submission of all to me. And now I heartily pray you be pleased to send me up (keeping a copy to yourself against the accidents of carriage), not the whole work together, but each particular head or postulatum, as you finish it; that so we here may be the better able to consider of it, and the work come on the faster. So to God's blessed protection, &c.

W. CANT.

Lambeth, Nov. 11, 1639.

Endorsed with the Archbishop's own hand: 'My Answer (of Novemb. 11, 1639) to the Heads of the Bishop of Exon's Books intended for Episcopacy[z].'

LETTER CLXXVIII.

TO DR. JOSEPH HALL, BISHOP OF EXETER.

[Prynne's Cant. Doom, pp. 263, 264, (rectius, 273, 274.)]

MY VERY GOOD LORD,—I have received your Lordship's letters of Dec. 6, 23, and with them the copy of your book, and in them a paper of short propositions[a], which you think (and so do I) is fitter for the attestation of divers hands than the book itself. These propositions shall be well weighed against the time of Convocation, which I conceive will be a

[y] ["If that order which they say Christ set for the government of His Church . . . be but one and undoubted, then it would and should have been ere this agreed upon amongst them, what and which it is." It was afterwards corrected as follows:—"If Christ had left this pretended order of government, [i.e. the Presbyterian,] it would have, ere this time, been agreed upon what that form is, and how to be managed."]

[z] [Bishop Hall's reply to this letter is printed by Prynne, Cant. Doom, pp. 234, 235.]

[a] [These propositions are printed above, vol. iv. p. 310.]

fit time to take other Bishops' attestation, without further noise or trouble.

For your book, I first thank you very heartily for your pains; and next, more than heartily (were it possible) for your noble and free submission of it, not only to many eyes and judgments, but also in the main to be ordered, and after that pressed or suppressed, as it shall be thought fit here[b]. Which care or conscience would men use which set out books, we should not have so much froth and vanity in this world, as now 'tis full of.

But whereas you writ, first, that the book grew into greater length under your hand than you expected; I cannot be sorry for that, since that which you have added concerning Parker[c], Anti-Tilenus[d], and Vedelius[e], seems to me very necessary; secondly, that you are pleased to subject the work to me, and to interpret it, that you meant not personally to me, because I could not have time from other great occasions to revise it, but by way of deputation; these are to let you know, that were my occasions greater than they are, I would not suffer a book of that argument, and in these times, to pass without my particular view. And, therefore, my Lord, these may tell you, that both my chaplains have read over your book; and that since them, I have read it over myself very carefully, every line of it; and I have now put it into the hands of my Lord the Bishop of Ely[f]; and this thrice reading over hath been the cause why I did not give you a more speedy account of it.

And now, my Lord, according to the freedom which you have given me, I must tell you, that I have here and there in my reading of it over, made bold to alter, or leave out a phrase or two, but have as yet varied nothing that is material; and indeed I should think it very uncivil and

[b] [See Bishop Hall's letter in Prynne, Cant. Doom, pp. 235, 236.]

[c] [Robert Parker, the author of the 'Politeia Ecclesiastica,' was Fellow of C. C. College, Cambridge, and Vicar of Wilton, Wilts. He was obliged, in consequence of a discourse published against ceremonies in 1607, to fly to Holland, where he died in 1614. His treatise, 'De Politeia Ecclesiastica,' is frequently referred to by Bishop Hall.]

[d] [The title of the book referred to is, 'Scoti τοῦ τυχόντος Paraclesis contra Danielis Tileni Silesii Parænesin ad Scotos Genevensis Disciplinæ Zelotas conscriptam.']

[e] [Vedelius's Edition of St. Ignatius's Epistles is commented on by Bishop Hall, Episcopacy by Divine Right, part ii. § 11.]

[f] [Matthew Wren.]

unjust too, to vary anything that is substantial, without first acquainting you with it, that so it may be done either by your own pen, or, at the least, not without your own consent.

The particulars which I chiefly insist upon are these: First, you do extremely well to distinguish the Scottish business from the state of the foreign Churches[g]; but yet to those Churches, and their authors, you are a little more favourable than our case will now bear. But this I conceive will be easily helped, and that without pressing too much upon them. The second is, the first touch which you have concerning the Sabbatarians[h], where you let their strict superstition pass without any touch at all, I think one little one will do no harm.

The third, which you seem to pass by, as not much material in the question, is, in our judgment here, the very main of the cause; and it is, whether Episcopacy be an Order or Degree. An order certainly, if it be of Divine and Apostolical institution. For that which is but different by degree and circumstantially, cannot be other than *juris positivi;* and the ancient word in the Fathers is, *Ordinatio Episcopi;* and our ordinary phrase is of any of our brethren the Bishops, he is one of our Order; and why does the Church of England ordain or consecrate every one that is made a Bishop, if it be but a Degree of the same Order? For when a Bishop is translated, or made an Archbishop, there's then no consecration, because they are *juris positivi,* and only degrees. Your Lordship is very near a whole leaf upon this transition; I beseech you weigh it well, and then let me have it altered by your own pen, and the sooner sent the better[i].

The last (with which I durst not but acquaint the King) is about Antichrist; which title, in three or four places of your book, you bestow upon the Pope positively and determinately; whereas King James of blessed memory, having brought strong proof, in a work of his, as you well know, to prove the Pope to be Antichrist; yet being afterwards challenged about it, he made this answer, when the King

[g] [See Bishop Hall's Episcopacy by Divine Right, Introduction, § 2.]

[h] [Ibid. part i. § 2.]

[i] [Bishop Hall discusses this question, and decides in favour of Episcopacy being a distinct Order, Ibid. part ii. § 4.]

that now is went into Spain, and acquainted him with it; that he writ that not concludingly, but by way of argument only, that the Pope and his adherents might see, there were as good and better arguments to prove him Antichrist, than for the Pope to challenge temporal jurisdiction over kings[j]. This whole passage being known to me, I could not but speak with the King about it, who commanded me to write unto you, that you might qualify your expression in these particulars, and so not differ from the known judgment of his pious and learned father. This is easily done by your own pen; and the rather because all Protestants join not in this opinion of Antichrist. I have no more to trouble your Lordship with, but to pray you to have your answer to these with as much speed as may be. So to God's blessed protection I leave you, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, Jan. 14, 1639.

I had not leisure to take a copy of these Letters, therefore I pray let me have them back again, when you give me your answer[k].

LETTER CLXXIX.

TO EDWARD POCOCK.

[Twells's Life of Pocock.]

I am now going to settle my Arabic Lecture for ever on the University[l]. And I would have your name in the deed, which is the best honour I can do for the service.

March 4, 1639.

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[j] [See also King James's 'Præfatio Monitoria,' prefixed to his 'Apologia pro Juramento Fidelitatis,' p. 143, Lond. 1610; where he adds at the end of the discussion, "Exspatiatus aliquandiu in Antichristi vita et titulis, quæ equidem Pontifici multo rectius convenire probaverim, quam Bellarminus suum illum Papæ dominatum in Reges."]

[k] [Bishop Hall's reply to this letter is printed by Prynne, Cant. Doom, p. 275.]

[l] [The conveyance of lands for the endowment of this Lecture was sent to Oxford in the following June. (See above, vol. v. p. 272.)]

LETTER CLXXX.

TO THE CORPORATION OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 29, 30.]

Salutem in Christo.

After my hearty commendations,—I have had a great longing in myself to do some good for the town of Reading, according to such ability as it should please God to bless me with[m]. And, I heartily thank Him for it, I have now done it. And I have done it in such a way, as I hope, by God's blessing, shall be a means to prevent the increase of poor in that populous town, and yet bring none to it. I have provided so as that both the poor, and the Vicar of St. Lawrence, whose means is poor, and your schoolmaster, whose allowance is not great, shall be bettered by it. And, in the disposition of this my charity, I have so far prevailed with his gracious Majesty, as that the fifty pound a-year which I give to the Vicar of St. Lawrence, shall not fill up any part of the mortmain which I formerly procured for the town, as you will see by the instrument under the Broad Seal, which, together with my own deed for the lands[n], I delivered to Mr. Mayor and Mr. Brackstone, at their late being with me, for the use of the town. And it is to remain in your custody, not in the Vicar's. And whereas you will find by the deed that I have expressed charitable uses for the full sum of two hundred pound a-year; and that the land, for these two or three years, will not yield that whole and entire sum; yet I will that you proceed, at the several times appointed, to do all which I have required in my deed. And I shall supply that which is wanting for the years aforesaid, out of my own purse, till the rent of the lands answer in full to the sum by me designed. This I thought fit to do in my lifetime, and not burden my executors with it. And that which I shall expect from you and your successors is, that you do from time to time continually perform that which I have ordered by my deed, and all the uses therein

[m] [See Diary, Jan. 1, 163¾.]

[n] [This deed is printed by Mr. Bruce, in the volume from which this letter is taken, pp. 21—28.]

mentioned, as you and they will answer it when we shall meet together at the judgment-seat of Christ. To whose mercy and blessed protection I leave you all, and rest

Your very loving Friend,

W. CANT.

Lambeth, March 28th, 1640.

To my very loving Friends, the Mayor, Aldermen, and Burgesses of the town of Reading, These.

LETTER CLXXXI.

TO EDWARD POCOCK.

[Twells's Life of Pocock.]

For his successor I hear no good yet; what it will please God to work by him I know not. It may be he hath showed the Turk a way, in the death of Cyril, how to deal with himself [o].

* * * * * * *

I heard before your letters came to me, that the Patriarch who succeeded Cyril, was like to suffer. And certainly he deserved it, and that in a severer manner than is fallen upon him. Yet I cannot but say there is charity, and perhaps wisdom, in preventing the execution that might otherwise have fallen upon him.

April 8, 1640.

LETTER CLXXXII.

TO THE MAYOR OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 31, 32.]

Salutem in Christo.

SIR,—I have received your letters of the 14th of this present July. And in them the acquittance for the hundred pound which I sent you for our Lady-day's rent of the

[o] [There is no date to the first of these fragments. But as it refers to the same subject as the fragment of April 8, 1640, it is thought best that they should be inserted together. Cyril Contari, (or of Bersea,) the successor of Cyril Lucaris, was first banished to Tunis, and afterwards strangled. He was a person of disreputable character.]

land which I after conveyed to the town. In this letter you and your brethren are desirous to know what my will and pleasure is concerning the distribution of the 25£ assigned by half-yearly payment to the Vicar of St. Lawrence in the deed which I have made to the town. In these your letters you signify to me that the late Vicar, Mr. Taylor[p], did not die till the 9th of May last; and that, therefore, it is conceived the 25£ should belong to him. The truth is, in strictness of law and right, one half of the said sum, or near it, belongs to Mr. Taylor's executor (unless it be considered that my grant did not pass till after our Lady-day). But howsoever, Mr. Taylor was a very honest man, and one to whom I intended more good than this, had God been pleased to lend him life to enjoy it. And, therefore, I desire you, the Mayor, and your brethren, to pay the whole 25£ to Mr. Taylor's executor; and God send them much good of it! So, having nothing else at present to trouble you with, I leave you all to God's blessed protection, and rest

Your very loving Friend,

W. CANT.

Lambeth, July 17th, 1640.

To my very loving Friend, Mr. John Jennings, Mayor of the town of Reading, These.

LETTER CLXXXIII.

TO G. J. VOSSIUS.

[Apud Claror. Viror. ad Vossium Epistt., Epist. ccc. pp. 199, 200[q].]

Cl. V. Ger. Vossio Salutem in Christo.

Annus elapsus est, vir eximie, a quo literæ priores vestræ (sed quibus responsum non dedi) ad me pervenerunt. Sed annus occupatissimus fuit, et in quo vix libere spirare, nedum scribere potui. Regis in partes Regni Boreales discessus; negotia quæ eo absente mihi aliisque incubuerunt; pacificatio

[p] [Theophilus Taylor, the brother of Thomas Taylor, a great preacher of the day. (Wood, F. O. i. 457.)]

[q] [Exstat etiam, magna vero sui parte mutila, apud Præst. ac Erudit. Viror. Epistt., Epist. dlviii. p. 808.]

illic sancita, sed vereor, an satis tuta; a reditu Regis Consilia inita; Parliamentum indictum, conventum, et dissolutum, negotiis Regis et Regni non compositis; statim a solito Parliamento seditiosa et furiosa in me, in domum meam, hominum male feriatorum, et conditionis infimæ, insurrectis, quingentis ad minimum domum meam hora noctis media obsidentibus, sed Deo gratias frustra[r]; Convocatio sive Synodus Nationalis sequuta est, ut, (si fieri posset) res Ecclesiæ turbas non darent, nec Religio (ut ubique gentium solet) pallium fieret. Interim apud nos omnia arma sonant. Et inter hæc, quæ me, et animum meum pacis cupientissimum pessime habuerunt, qui potui de literis tuis, utcunque semper mihi gratissimis, cogitare?

Sed omissis, quæ me distinuerunt et manum a tabula, gratias tibi summas ago, quod memor mei literas misisti. Junius charissimus attulit tuas, meas etiam refert; sic enim decreveram, sed abiit literis meis nondum transcriptis. Breviores sunt, quam aut res postulant, aut quæ tam diuturnum silentium possunt expiare. Sed non ignoras (idipsum enim lego in tuis) quantas turbas, et quam malas nobis hic in Anglia res Scoticæ dederunt: furiosi novatores quo tendunt scio, quo pervenire dabitur novit Deus, et jam Angliam armati invaserunt. De his autem nec vacat, nec placet scribere, ne quid fellis chartulas meas nigraret, quum video ubique, et apud exteros etiam, nomen meum, famamque, illorum virulentis calumniis laceratam et fœdatam undique.

Redeo itaque ad privata. Et certe doleo annum tuum climactericum tam male te mulctasse. Sed non eripuit cum sanitate vitam, nec diu detinebit, spero, revertentem sanitatem. Et (quod impensius opto) Deus dabit solatium pro malis illis quibuscunque, quæ annus iste parum faustus attulit.

Mitto per Junium librum meum superiori anno editum, sed idiomate Anglicano. Promisi, fateor, editionem Latinam me tibi antehac missurum[s]. Nec falsus sum in hoc, sed deceptus. Vir enim satis doctus, et cui satis otii est, hoc in se suscepit, et, ut aperte tecum agam, perfecit. Sed quum paulo penitius inspexi, vidi non pauca, in quibus sensum,

[r] [Vide Diarium, Maii 11, 1640. Op. tom. iii. p. 235.]
[s] [Vide supra, p. 563.]

plurima in quibus stylum non est assequutus. Et melius multo duxi supprimere translationem, quæ nec me, nec mea, loqueretur, quam talem edere, unde exteri omnes, quibus lingua Anglicana non satis nota est, me quidem, sed speculo male fido, intuerentur. Si corrigi poterit, potes adhuc expectare, sed vereor transferentis socordiam, magis quam calamum. Cum hoc libro meo Canones mitto novissima Synodo constitutos, quibus videre potes me nec Ecclesiam, nec veterem Ecclesiæ tramitem, deseruisse. Reliqua, sicut et teipsum, Deo, et gratiæ Ejus commendo, efflagitoque, ut temporibus hisce, quibus tam subdole, tam violenter res nostræ undique petuntur, velis jugi oratione Deum et Salvatorem nostrum fatigare, ut incolumem servet servum suum, et

Tibi, Vir doctissime,

Amicissimum,

Dat. ex ædib. meis Lambeth.
Aug. 31, 1640.

WILL. CANT.

LETTER CLXXXIV.

TO PHILIP HERBERT, EARL OF PEMBROKE.

[Lambeth MSS. Numb. dccccxliii. p. 603.]

Sa. in Christo.

MY VERY GOOD LORD,—God bless the counsels you are now at for the honour and safety of the King and the kingdom. The occasion which makes me trouble your Lordship now from your greater affairs is this. Dr. Jackson, President of Corpus Christi, in Oxford, is dead[t]. By his death a Chaplain's place in ordinary is void. If your Lordship be not otherwise resolved, I would desire your favour for my Chaplain in house, Dr. Oliver[u]; a man that preached twice to his Majesty with great approbation. I will be answerable for him every way. And your Lordship's honest able servant, Dr. Oldsworth[x], knows him well. He was of Magdalen

[t] [Dr. Thomas Jackson had died Sept. 21.]

[u] [John Oliver. See above, vol. iv. p. 444, note [r].]

[x] [Michael Oldsworth, Secretary to Lord Pembroke, as Earl Chamberlain. See vol. iv. p. 87.]

College. I shall be as ready to serve your Lordship upon any occasion.

If you be pleased to name him to his Majesty, I desire his month may be that which Dr. Jackson had, which is May. If his Majesty stay long in those parts, Chaplains for other months after October must be thought on for attendance. So I cease further to trouble your Lordship, and shall rest satisfied with what answer you please to give. Being ever

Your Lordship's most faithful Servant,

W. CANT.

Lambeth, Sept 25, 1640.

LETTER CLXXXV.

TO THE BISHOPS OF HIS PROVINCE.

[Lambeth MSS. Numb. dccccxliii. p. 591.]

S. in Christo.

MY VERY GOOD LORD,—Since my last letters to your Lordship concerning the late oath [y], and the tendering of it to the Clergy, I have received other letters, by his Majesty's commands, which require me to signify to your Lordship, and to all the rest of our brethren, that he will have the oath totally forborne, both at ordinations and institutions as well as otherwise, till the next ensuing Convocation, which now draws on again. Of the performance of this you may not fail. So to God's blessed protection I leave you, and rest

Your Lordship's very loving Friend and Brother,

W. CANT.

Lambeth, Octob. 6th, 1640.

LETTER CLXXXVI.

TO JAMES USSHER, ARCHBISHOP OF ARMAGH.

[Ussher's Works, vol. xvi. pp. 536, 537. Letter ccccxxix.]

MY VERY GOOD LORD,—As I was coming from the Star-Chamber this day se'nnight at night, there came to me a

[y] [The celebrated 'etcetera' oath enjoined by the Canons recently passed.]

gentleman-like man, who, it seems, some way belongs to your Grace. He came to inform me, that he had received some denial of the keys of the D. of Westminster's lodgings[z]. I told him that I had moved his Majesty that you might have the use of these lodgings this winter time, and that his Majesty was graciously pleased that you should have them, and that I had acquainted Dr. Newell[a], the Sub-dean of the College, with so much, and did not find him otherwise than willing thereunto. But, my Lord, if I mistake not, the error is in this: the gentleman, or somebody else to your use, demanded the keys of the lodging, if I misunderstood him not. Now the keys cannot be delivered, for the King's scholars must come thither daily to dinner and supper in the hall; and the butlers and other officers must come in to attend them. And to this end there is a porter by office and oath, that keeps the keys. Besides, the Prebends must come into their Chapter-house, and, as I think, during the Chapter-time have their diet in the hall. But there is a room plentiful enough for your Grace besides this. I advised this gentleman to speak again with the Sub-dean, according to this direction, and more I could not possibly do. And by that time these letters come to you, I presume the Sub-dean will be in town again. And if he be, I will speak with him, and do all that lies in me to accommodate your Grace.

Since this, some of the Bishop of Lincoln's friends whisper privately that he hopes to be in Parliament, and if he be, he must use his own house. And whether the Sub-dean have heard anything of this or no, I cannot tell. Neither do I myself know any certainty, but yet did not think it fit to conceal anything that I hear in this from you. So to God's blessed protection I leave you, and rest

Your Grace's very loving Friend and Brother,

W. CANT.

Lambeth, Oct. 23, 1640.

MY LORD,—We are growing here at London into some Edinburgh tumults, for upon Thursday last, the H. Com-

[z] [It will be remembered that Williams, Bishop of Lincoln, was still Dean of Westminster.]

[a] [Robert Newell. See above, vol. iv. p. 228.]

mission being kept at St. Paul's, there came in very near 2,000 Brownists, and, at the end of the court, made a foul clamour, and tore down all the benches that were in the consistory, crying out they would have no Bishops nor High Commission [b]. I like not this preface to the Parliament, and this day I shall see what the Lords will do concerning this tumult [c].

To the Most Reverend Father in God,
my very good Lord and Brother,
the Lord Primate of Armagh his
Grace, at his lodgings in Christ's
Church in Oxford, These [d].

LETTER CLXXXVII.

TO THE CORPORATION OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 33, 34.]

Salutem in Christo.

After my hearty commendations,—These are to let you know that I have sent you [one] hundred pound, which is the rent of the lands at Bray which I have given to the town for this half-year, ending at Michaelmas. The reason why I receive the money is because the rents are somewhat imperfect, and so will continue for about two years. And I am willing (if God lend me so long life) both to make all perfect, according to my gift: and to see it so ordered, as that nothing may cross with that which I have done for Oxford [e]. I desire you therefore to remember my love to your brethren the Aldermen, that they may know thus much, and do heartily pray you all both to pay the money, and to bind out the poor apprentices, at the times and in the manner as is prescribed in my conveyance, to which I refer both myself and you. And so God of His mercy bless the town, and my poor gift to it.

One thing more I shall desire yourself and the Aldermen

[b] [See Diary, Oct. 22, 1640.]

[c] [This last sentence, which Dr. Elrington pronounced illegible, has been supplied by the Rev. Dr. Todd, of Trinity College, Dublin, who has also kindly corrected several verbal inaccuracies in Dr. Elrington's edition from the original letter.]

[d] [Ussher was now residing at Oxford, having been obliged to fly from Ireland. He was provided with lodgings by Dr. John Morris, Professor of Hebrew, and Canon of Christ Church.]

[e] [The endowment of the Arabic Professor was derived from a portion of the lands at Bray. See Laud's Deed of gift in Mr. Bruce's volume, pp. 22, 23.]

to know; that the reason why I did not write unto you to recommend the choice of a burgess for this Parliament, as I did for the last[f], was, not out of any opinion that you would give me less respect now than you formerly did, but it was out of two considerations: the one, because I saw that in the former election there was a difference between you and the Commons about the right of choosing; which I was not willing to stir a second time;—though what your own right was, and what theirs, you might have certainly known before this time, had you followed my direction, and attended the King's Solicitor, Mr. Herbert, with your Charters. The other, because I found there was a great deal of causeless malignity cast upon me, for I know not what, as yourselves cannot but know by the tumult which lately beset my house[g]; and I was very careful that, whatsoever malice reported of me, or did to me, no part of it should in the least degree reflect upon the town, by choosing a burgess at my entreaty. I have nothing else to trouble you with, but hope that your officer hath taken a copy of my conveyance, to lie ready for your daily use, that the original may be kept the fairer and the safer. So wishing you all health and happiness, I leave you to God's blessed protection, ever resting

Your very loving Friend,

Lambeth, November 13, 1640. W. CANT.

To my very loving Friends, the Mayor
and Aldermen of Reading.

LETTER CLXXXVIII.

TO THE CORPORATION OF READING.

[Ibid. pp. 37, 38.]

Salutem in Christo.

After my hearty commendations,—These are only to let you understand, that when Mr. Brackstone, one of your Company, was lately with me at Lambeth for the receipt of

[f] [Sir Edward Herbert, Solicitor-General, and Sir John Berkeley, afterwards one of the King's most faithful adherents, had been elected as burgesses to the previous Parliament. The two Sir Francis Knollyses were elected for the present Parliament.]

[g] [See Diary, May 11, 1640.]

the hundred pound due to your town from me at Michaelmas last, there was a suit preferred to me by some there whom I have cause to esteem, that, in the putting forth of this year's apprentices, I would give way that a widow woman, left with many children, might take a son of her own to be her apprentice, and have the allowance which is assigned by my deeds [h]. When Mr. Brackstone came to me, I was going in haste to the Parliament House, and so sent my answer by him only by word of mouth, which answer was, that I was contented, upon the entreaty made to me, to grant this one particular, but that, for hereafter, I would have no more done in that kind.

Now, lest my verbal answer then given should be in anything mistaken, or not remembered in the future, I thought fit to write these few lines to you, and to signify that, in all times to come, I will have poor men's sons bound to be apprentices, according to all conditions expressed in my deeds to the town, and no other. Neither will I any more permit, that any man, or widow-woman, shall have my pension, or allowance, to have any one of their children bound apprentice to themselves, because I easily see how my charity in that kind may be abused.

To the end, therefore, that this will and desire of mine may be strictly and perpetually observed, these are to pray you, the now Mayor and Aldermen, to register this letter in your Town-book, and to lay up this letter itself with the evidences for the land, that so it may be kept in memory, and my will herein not broken. This is all that, for the present, I have to trouble you with. But my prayers are, and shall be daily, for all happiness upon you, and that place. So to God's blessed protection I leave you.

Your very loving Friend,

Lambeth, November 29th, 1640. W. CANT.

To my very loving [Friends the] Mayor
and Aldermen [of the] town of
Reading, These.

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[h] [The letter in which this request is made, is printed in Mr. Bruce's volume, p. 35.]

LETTER CLXXXIX.

TO JOHN SELDEN.

[General Dictionary, sub nomine SELDEN.]

Sal. in Christo.

WORTHY SIR,—I understand that the business about the late Canons will be handled again in your House to-morrow. I shall never ask any unworthy thing of you; but give me leave to say as follows. If we have erred in any point of legality unknown unto us, we shall be heartily sorry for it, and hope that error shall not be made a crime. We hear that ship-money is laid aside, as a thing [which] will die of itself; and I am glad it will have so quiet a death. May not these unfortunate Canons be suffered to die as quietly, without blemishing the Church, which hath too many enemies both at home and abroad? If this may be, I here promise you, I will presently humbly beseech his Majesty for a licence to review the Canons, and abrogate them; assuring myself, that all my brethren will join with me to preserve the public peace, rather than that any act of ours shall be thought a public grievance. And upon my credit with you I had moved for this licence at the very first sitting of this Parliament, but that both myself and others did fear the House of Commons would take offence at it, (as they did at the last) and said we did it on purpose to prevent them. I understand you mean to speak of this business in the House to-morrow, and that hath made me write these lines to you, to let you know our meaning and desires. And I shall take it for a great kindness to me, and a great service to the Church, if by your means the House will be satisfied with this, which is here offered of abrogating the Canons. To God's blessed protection I leave you, and rest

Your loving poor Friend,

Lambeth, November 29, 1640. W. CANT.

To my much honoured Friend, Mr.
John Selden, These.

I mean to move the King this day for a licence, as is within mentioned.

LETTER CXC.

TO KING CHARLES.

[Prynne's Cant. Doom, pp. 360, 361 [i].]

MAY IT PLEASE YOUR MAJESTY,—I conceive the Great Seal being left as it is [j], your Majesty will bestow all such livings as shall be void, and were usually in the gift of the Lord Keeper, of what value soever they be. This I took my duty to put your Majesty in mind of, since it in part belongs to the service which your Majesty was wont to trust me with. And I am the more bold to put your Majesty in mind of this; because by this means (if you please to make use of it) you may the sooner provide for the Scottish men which suffer, and for other men which have served your Majesty at sea. At this time I am informed that the Rectory of Ashen in Northamptonshire is void, and in your Majesty's gift. It is thought not to exceed one hundred pound a-year. The Bishop of Brechin hath a son (if your Majesty please) that is ready to take orders, and may be fit for it [k]. And by that means may be some help to his father, who certainly needs it. If your Majesty like of this, and let me know so much, I shall give warrant for it accordingly. But I submit all this, and my own unhappy condition, to God's will and your Majesty's.

You are right.

Give order accordingly. C. R.

Your Majesty's most humble Servant,

though unfortunate,

Jan. 3, 1640. W. CANT.

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[i] [This letter is still preserved in the State Paper Office. The marginal notes are in the King's hand.]

[j] [The Lord Keeper Finch having been impeached of High Treason, had fled the country, Dec. 22.]

[k] [John Whitford, the Bishop's son, was presented to this living, from which he was ejected in 1645. His father, who on his refusal of the Covenant fled from Scotland, and had been presented to the living of Walgrave, was also ejected. David Whitford, his younger brother, was likewise deprived of his Studentship of Christ Church. (See Walker's Sufferings, pp. 109, 402.)]

LETTER CXCI.

TO THE CORPORATION OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 39, 40.]

After my hearty commendations,—These are to remember my love to yourself and your brethren, and God's blessing be upon the town! I cannot but be sensible of the great affliction that lies upon me, in which yet, by God's mercy and goodness, I have two great comforts, my innocence, and my patience, both which it hath pleased God by His grace to give me. In this my misfortune I humbly thank God I have not yet forgotten myself, and, as long as I forget not myself, I cannot but remember that place.

These are therefore further to let you know, that I have received almost all the rent for Bray, and am ready to make the sum perfect. So that if you please to send such a man to me as you will trust with the receipt of the money, and let him bring with him an acquittance to me for the receipt, I will presently pay it him. It is in silver, and therefore I conceive fittest to be returned. But that I leave to your own wisdom: only I pray send a safe man to receive it, and the sooner the better. So with desire of your prayers for me, I commend you all to God's blessing, resting, so long as it pleases Him,

Your very loving Friend,

W. CANT.

The Tower, October 28, 1641.

To my very loving friends, Mr. Peter Burmingham, Mayor of the town of Reading, and the Aldermen his Brethren, These.

LETTER CXCII.

TO THE CORPORATION OF READING.

[Ibid. pp. 40—42.]

After my hearty commendations, — I have received a thankful and a kind letter from you, in the name of the town, for that little with which God hath enabled me to do some good to that place, to which, under God, I owe my birth. And

I am very glad to hear from you, that poor gift of mine is like to be so beneficial to that place. God bless it that it may.

In these letters you put me in mind, that, at the three years' end, appointed for the visitation of my gift and the ordering of it, there is, and will be by my deed, thirty pound to entertain the visitors for one day and a night. This sum you conceive will be too large for that use; and that six pound of it, after the proportion of forty shillings per annum, may well be allowed out of it to your town-clerk, for his pains in registering the carriage of this trust residing in you. That so the visitors from time to time may see how careful you have been, both of me and the poor, in this business.

The truth is, I was careful that my visitors might be well entertained without any the least charge to the town, to whom I must be sufficiently beholding for their pains. But no man put me in mind of the town-clerk's pains. And my thoughts were so full otherwise, that I quite omitted it. But I heartily thank you for putting me in mind of it, and finding out this way for him. I do therefore order, that, out of the thirty pound reserved for the visitors' entertainment, there shall be for ever six pound, after the proportion of forty shillings a-year, be paid to the town-clerk for the time being, for his pains in this business; and for your so doing, this letter of mine shall be your warrant. And, therefore, I desire this letter may both be kept and registered.

One thing more I am to thank you for. And that is, your great care which I hear was taken at your last election of boys to be bound apprentices, in which you were like to be deceived with some not born in your town, but that your care prevented it. I thank you all heartily for this, and desire the continuance of it in all particulars; for if you shall give way to a breach in one, it will be taken in another, and nothing in the end remain entire. But I pray take heed that no journeyman, or any that is not a housekeeper for himself, or is an inmate, have any boy bound with him, for those great inconveniences which may attend upon it. And I am bold to give you this caution, because I hear this was like to be put upon you. I have nothing else to trouble you with at present, but do humbly and heartily desire of God, that no abuse may pervert my good intentions in that work.

To whose blessed and merciful protection I recommend both myself and you, and rest

Your very loving but unfortunate Friend,

W. CANT.

Tower, December 23, 1641.

I pray send me word of the receipt of this letter.

For the Right Worshipful my very worthy friends, the Mayor and the Aldermen of the Town of Reading, These.

LETTER CXCIII.

TO JOHN GREAVES.[1]

[Hearne's Curious Discourses, Append. Numb. vi. p. 298; Oxford, 1720.]

SIR,—Your kind letter of Novemb. 15 came not to my hands, till the beginning of this week, else you had certainly received my answer and thanks for your kindness sooner.

I see you have taken a great deal of care about the coins I sent to the University. And I hope, as you have seen the last I sent, with others, placed in their several cells respectively; so you have also seen their names written into the book, that both may be perfect and agree together[m].

For the placing of them I leave that wholly to the University, whose they now are; yet I must needs approve of the way of placing them, which you have thought on. Nor can there be any objection against it, but that which you have made about the MS. Commend my love to Dr. Turner[n] and Mr. Pocock[o]; and when you have weighed all circumstances, whatsoever you shall pitch upon shall serve, and please me. So to God's blessing I leave you, and rest

Your unfortunate poor Friend,

W. CANT.

Tower, Janua. 13, 164½.

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[1] [See above, vol. iv. p. 325.]
[m] [See above, vol. v. pp. 136, 137. 227.]
[n] [Dr. Peter Turner, of Merton Coll.]
[o] [The Arabic Professor.]

LETTER CXCIV.

TO THE MAYOR OF READING.

[Bruce's Account of Abp. Laud's Berkshire Benefactions, pp. 42, 43.]

SIR,—Now that Michaelmas is past, and you settled in your office, I would heartily desire you, if you have any occasion of coming to London, you would come to me yourself; or, if not, that then you would send somebody to me whom you will trust for the town, to receive the money for this year past, or at least so much of it as can be gotten from the tenants; for I doubt Loggins[p] will not do well with me and the town at parting. When you come or send, you shall have my letters to yourself and the town, how I think fit the money should be disposed this year.

So to God's blessed protection I leave you, and rest

Your very loving Friend,

W. CANT.

Tower, Octob. 20°, 1642.

I pray you, if you come not yourself, send one whom you and the town may trust, that you may receive the money safe these broken times.

To my very loving friend, Mr.
Thackham, Mayor of the Town
of Reading, These.

LETTER CXCV.

TO THE MAYOR AND ALDERMEN OF READING.

[Ibid. pp. 44, 45.]

After my hearty commendations, &c.—I have sent you by this bearer one hundred and threescore pound of my rents from Bray, which is all I can get of my rents this year past. I hope I have ordered business so, as that the town will not suffer any more in that kind. But now, so it is, that Loggins's term being expired, he leaves the thing, but pays not the forty pound rent which is now due. I am informed he hath made over his estate to pay debts, but whether that be truth, or but a pretence, I know not, neither

[p] [Thomas Loggins, one of the tenants of the lands at Bray. See Bruce, p. 22.]

am I in a condition at present, fit to relieve myself or you. Nor am I in that case, that I can make up the sum for you out of my own means. Therefore I conceive there will be a necessity of proportioning this business this year according to this failing, which I conceive, also, is fittest to be done this way. I would not have the number of the maids which are now to be relieved, lessened. But I desire Mr. Mayor, and the Aldermen his brethren, to order it thus, that whereas forty pound is to be abated, they take one twenty pound of it from that which should otherwise have been paid to Dr. Lloyd[q]; and other twenty proportionably from each maid, so that each of them may have so much less as the twenty pound comes to. This is all the occasion I have at present to write to you, and am sorry with all my heart I should have it. And truly, if my fortunes had been such as they might have been, had it so pleased God, I would most willingly have supplied this want myself; but now I must desire them who by it are put to this loss, to bear it, as I do more, with patience. I pray God bless the town, and all that are in it; and let me have your prayers to help guide me to an end of my troubles. So to God's blessed protection I leave you, and rest

Your very loving poor Friend,

W. CANT.

Tower, October 27, 1642.

Whereas I am informed by Alderman Harrison[r], that the day for the Visitation is past, and that there will be no need of a Visitation during my life, I am contented for this time, that the money which is in bank for the entertainment of the Visitors, be applied to the charitable use, and then Dr. Lloyd may have all his money; and the maids must be content for this year to take their several sums with proportionable abatement.

W. CANT.

To my very loving friends, Mr. Thomas Thackham, Mayor, and the rest of the Aldermen of the Town of Réading in Berks, These.

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[q] [The Vicar of St. Lawrence.]

[r] [Alderman Harrison had been Mayor in 1640, and was so afterwards in 1647. He is mentioned above, vol. iv. p. 74.]

LETTER CXCVI.

TO THE VICE-CHANCELLOR OF OXFORD.[s]

[Somers' Tracts, vol. iv. pp. 438—441. Lond. 1810.]

MASTER VICE-CHANCELLOR,

And you, gentlemen, the rest of my ancient friends and fellow-students;—God, whose judgments are inscrutable, before whom the wisdom of the children of men is but foolishness, hath been pleased to lay His afflictions on me with a heavy hand; glorified be His name in all His works; but no one among all the numbers of my miseries hath, or does more afflict me, than that I am, by my misfortunes, made incapable of serving you, and that famous nurse of good letters, your University (of which I had sometimes the honour to be Chancellor), with that entire zeal and devotion which my intentions aimed at. Man purposeth, and God disposeth; otherwise had His Almighty will been concurrent to my wishes, my endeavours should have rendered Oxford the glory of the Christian world for good literature; but men's hopes resemble much [the] sun, that at his rising and declension casts large shadows, at noon, when he is clothed in all his brightness, casts little, or none at all: when we are furthest from our expectations, they appear nearest to our hopes; our hopes feeding our imaginations with the prosperity of our intents, which then approach swiftly to ruin, like quite spent tapers, that give a sudden flash ere they extinguish. It was just so with me, who now, instead of all the honours I possessed, am now a prisoner, and so like to continue; and would take it as an ample testimony of God Almighty's mercy to me, were I but assured to carry my grey hairs down to the grave in peace; but His will be done in earth, as it is in heaven. I shall

[s] [This letter is printed from the copy in Somers' Tracts. The contemporary tract from which, it is presumed, Somers' reprint was made, has eluded the research of the Editor. He has not been able to find the paper itself, or any notice of it. It is not mentioned by Wood in his list of the Archbishop's publications; and the style and sentiments of the letter of themselves raise a suspicion of its genuineness. It would seem that in a former instance (see vol. v. p. 300) a forged letter had been published, pretending to be addressed by Abp. Laud to the Vice-Chancellor, and the Editor conceives that this is so also. It would serve party purposes to have it believed that Laud entertained the views expressed in this letter. The letter must have been sent out in the latter part of the year 1642, when the king had made Oxford his headquarters.]

endeavour to make the best of my sufferings, that I may say with the Psalmist, *It was good for me that I was in trouble.* And surely I shall so demean myself towards God, my King, and the Commonwealth, in this my durance, that in my very enemies I shall beget compassion, in you, my friends, a hearty sorrow for my miseries, which have taught me that true dictamen of wisdom, that I shall advise all, especially you of my own calling, the Clergy, never to meddle with things above your reach; I mean State affairs; but to devote yourselves solely to the service and worship of God, the true feeding the flocks committed to your charge; for dangerous it is to meddle with the counsel of kings, especially for those who have professed themselves ministers of the Almighty, on whose laws they ought only to meditate; the affairs of State being theatres, on which whosoever acts his part, though it appear to him comical in the beginning, the end will produce his own tragedy, if he look not with the greater care to his performance; as it happened to that most famous clergyman of all our nation, that great Cardinal Wolsey; whom some (in a merry mockery) have unaptly made my parallel in dignity and fortune; who laden with disgraces, *jam sumus ergo pares,* not long before his departing minute exclaimed, that if he had served God with but half that integrity he had done the King, He would not have so deserted him in his old age. How I have served my King, than whom no man ever had the happiness to serve a more gracious master, the world must be my judge; how I have performed my duty to God, of that, my own conscience; nor shall I strive to give the world satisfaction in that point, only desire them to remember the Divine command, *Judge not, lest you be judged.* Howsoever I have demeaned myself, it is enough now I suffer, without either repining at the will of the Almighty, or exprobrating mine accusers with the least accusation of malice, though never man hath had so many scandalous abuses cast upon him; none ever (considering my calling) having been made so notorious a subject for ridiculous pamphlets and ballads. But it is not I alone that have endured injuries of that nature; they have fallen, with the same licentious petulancy, upon betters; and I have long since studied that precept of the wise man, *When*

a fool reviles thee, regard him not: and so enough of this matter, and all other, but the main cause of my writing to you. Impute this needless exordium to my human weakness, which is always prone to tediousness in relation of its misfortunes to those it is confident will lament and pity them: an instance whereof we have in children, who use to bemoan themselves to their mothers and nurses, purposely to have them bemoan them. But to my business. It is not unknown to you, gentlemen, nor to me, though darkness and the shadow of death have even encompassed me round, what myriads of increasing mischiefs these times have produced in this languishing and almost expiring kingdom; dissensions, wars, bloodsheds reigning in every place; fellow-subjects, like the ancient sword-players in the Roman cirques and amphitheatres, butchering one another, merely for their delight in blood.

> "Fraternas acies, alternaque jura profanis
> Decertata odiis[t],"

may fitly be applied to the condition of our distressed country, whose soul is, as it were, divided from the body, and itself only the carcase of that England it was formerly; the King's gracious Majesty, by fatal fears and misconstructions, being separated from the body of the commonwealth, the honourable the high court of Parliament. And if any comfort can arise to make a man love his misery, or take delight in his enthralment, certainly I have, that my durance was inflicted on me before this sad and lamentable breach (which heaven, in its great mercy, soon knit up) happened betwixt his Majesty and his Parliament; for, had I been at liberty, and enjoyed the gracious ear of my Sovereign, as formerly, surely I had not been to have had that aspersion cast upon me, as the author of this distraction; such a fatality as [is] always attendant on persons high in the favour of their prince, to have all the misfortunes of the commonwealth inflicted on them, who may be, perchance, not only innocent, but have also endeavoured to have diverted from the State those mischiefs of which they are suspected by some, and by some concluded, to have been the main incen-

[t] [Statii Theb. I. 1; pro 'jura' leg. 'regna.']

es. And surely I could wish, so my sufferings might impeached the impetuous current of the kingdom's ries, that I had undergone a thousand deaths before this nction had fallen out between the high court of Parliat and his Majesty, who being, as I am informed, now with at Oxford, and intending there to reside, I thought self engaged in conscience to intimate my intentions to u, and to give you that counsel, which if any one had ven me in my prosperity, I might perchance at this instant, t have been unhappy. I know there are among you divers great and able souls: take heed, I beseech you, lest you ervert those excellent gifts which God and education hath onferred upon you, by intruding yourselves into the affairs f the State, and inverting religion to advance and cherish the present distractions. The King is now amongst you; a good and gracious prince he is, as ever Heaven blest this land with. Do not you, by any ends whatsoever, increase the number of those malignants, who have given fire to all the cedars of Lebanon, at once kindled a flame, which in a moment hath almost burnt up all the glories of this kingdom. Let neither the disgraces cast on the Clergy by some factious spirits, without the licence or patronage of the Parliament, incense you to cherish the distractions betwixt his Majesty and that honourable and wise assembly, nor hope of preferment seduce you to it; for, credit me, who hath more experience in such affairs than many of you, though the beginning of proceedings of that nature may, in fair and specious outsides, court your imaginations, their period will be nothing but confusion and bitterness to the undertakers, as other sins are, which, like subtile panthers, display their gorgeous spots to entice the traveller to gaze upon them, till the careless wretches are surely in their reach, and then they assault and devour them. It is ill going between the bark and the tree, (says the proverb,) take heed of it: there is as near a relation betwixt the King and his Parliament; and though they may awhile be separated, that violence cannot be long-lived; it will at last conclude in the ruin of those that have caused this separation; they will be sure to suffer. It cannot be but offences must come; but woe be to him from whom they come: mischiefs always meet their catas-

W. C.

APPENDIX TO LETTERS.

*** [The following letters did not reach the Editor in sufficient time to be inserted in their proper places in the series.]

LETTER CXCVII.

TO THE DEAN AND CHAPTER OF BRISTOL.

[Tanner MSS. vol. cxxix. fol. 36.]

AFTER my hearty commendations.—His Majesty understanding that the marsh lying under the College walls of Bristol, (if the same were in hand,) would be a great accommodation to the Dean and other residentiaries, who are there but meanly provided for, and that there is now but one life remaining in the estate granted of the said marsh; and understanding, likewise, that there is a lease of divers tenements in the said city, let unto one Mr. Vowes for about seventeen years yet to run: out of which (if the same were made into several tenements) there might be good means raised, not only to improve the revenue of the said Dean and Chapter, but the choirmen there might thereby be conveniently accommodated with dwellings, whereof they are now destitute; his Majesty, of his pious care of the good of that Church, hath commanded me to signify to you, that it is his pleasure that you grant no further estate at all in the said marsh; but when it shall fall in hand that the same be divided, or used for a proportionable augmentation of the revenue of the Dean and residentiaries there; and that you likewise take order that, when the estate in the said tenements shall come to be renewed, the same be no more let in one lease. And that you take effectual care that, out of the said tenements, there be not only some provision made for accommodating the choirmen there with convenient dwell-

[illegible] also an improvement of the revenue for the future [illegible] of the Dean and Chapter there. And of this his [illegible] command for the good of the said Church you are [illegible] a register, to the end that the same may be duly [illegible] by yourselves and your successors. And so I rest

Your loving Friend,

W. CANT.

[illegible] September [illegible]

[illegible] the Dean [illegible] Church of [illegible]

LETTER CXCVIII.

TO THE LORD VISCOUNT CONWAY.*

[In the possession of Edwin H. Lawrence, Esq.]

[illegible]—I am very much bound to you, and [illegible] for your love, which I will return upon all

[illegible]

mand of that army at Newcastle. He was on intimate terms with Strafford; many letters which passed between these two noblemen being printed in the Strafford letters. In one of these, dated Aug. 27, 1640, Strafford comments severely on his mismanagement of affairs. (Strafford's Letters, vol. ii. p. 413.) It appears also, both from this letter and from Clarendon's remarks, Hist. of Rebellion, vol. i. p. 254, that Conway had been very remiss in obtaining information of the enemy's movements, which is all of a piece with the hesitation, real or pretended, to employ a spy, on which Laud comments in this letter. Laud probably had been imposed on by Conway in this and in other ways, as appears from the tenor of Clarendon's remarks, that 'no man was more pleased with his being appointed general of the horse, than the Archbishop of Canterbury, who had contracted an extraordinary opinion of this man, and took great delight in his company, he being well able to speak in the affairs of the Church, and taking care to be thought by him a very zealous defender of it; when they who knew him better, knew he

occasions within my power. I have received two letters from you: One of April 29, and the other of Maii 5. The first of these was almost all one with that which you writ to my Lord Lieutenant[x], and I left him to give the answer, as being more proper a great deal for him than for me. But the passage in your letter concerning the sending of a spy into Scotland, may fit me well enough to answer. And first, I think you have taken a good resolution, to send one first, and dispute it after. Next, most true it is, the spy goes upon his own peril, and he is not sent to lie or deceive. He may dexterously do that for which he is sent, without either lying or deceit. And I do not find Joshua anywhere discommended for sending spies to Jericho. If when they are sent, they will do anything that is not justifiable, that I conceive under reformation of better judgment, is the fault of them, not of their mission.

Your Lordship's other letter made his Majesty, and all else that saw it, laugh. Sure the fellow is either mad or at Bedlam door, as near entering in as may be. But the verses which you sent, (such as they are,) I have given to my [Lord] Lieutenant, the rather because they so much magnify his very good friend. I am sure you hear before this that the Parliament was dissolved on Tuesday, May the fifth, so that noise is at an end; but what is next to be done, since they would do nothing, I dare not prescribe.

So to God's blessed protection I leave you, and rest,

Your Lordship's very loving Friend to serve you,

W. CANT.

Lambeth, Maii 9, 1640.

had no kind of sense of religion.' (Hist. of Rebell. ibid. p. 251.)

Thirdly, these inferences amount to a positive certainty, when it is added that the second of the two was undoubtedly addressed to Lord Conway. For in Prynne's Hidden Works (pp. 183, 184) is preserved a letter from Conway to Laud, in which he speaks of having received two letters from him, and refers to the disturbance at Lambeth and Strafford's illness, as the two principal subjects of the latter of them. This letter is dated, "Newcastle, June 8, 1640," and is unquestionably a reply to the second of Laud's letters, dated May 25, in which it will be seen that both these points are mentioned.]

[x] [Wentworth had recently been created Earl of Strafford, and made Lord Lieutenant, instead of Lord Deputy.]

[illegible]

[illegible]

[illegible]

[illegible] hear you have had [illegible] which you have [illegible] grow will undo all [illegible] worse follow [illegible] remember nothing of it [illegible] was ordered [illegible] Committee [illegible] concerning it [illegible]

[illegible] London, but a blind [illegible] raise me: [illegible] will not be known [illegible] May [illegible] beating [illegible] about two hours [illegible] as well [illegible] Southwark [illegible]

[illegible]

ning that way. Now that my Lord Lieutenant hath not written to you, the cause is too apparent, for he hath been very extreme sick, and though he now mend a little, yet very ill he is. And his mind is disquieted with these affairs, because all goes not so round as he hoped, and that, I fear, is a second disease to him. God send him health, and your Lordship happiness, which is the prayer of

Your Lordship's true Friend and humble Servant,

W. CANT.

Whitehall, May 25, 1640.

....my very good Lord at Newcastle,
These.

LETTER CC.

TO THE LORD VISCOUNT CONWAY.[b]

[Dalrymple's Memorials of the Reign of Chas. I. p. 98. Glasgow, 1766.]

...IT is true that your letter that you sent, and the opinion you express, what would become of Newcastle, in case the Scots came in, was censured, and not to your advantage; and so much I wrote to my Lord Lieutenant since his going northward; and all that you wrote is found too true. But that which is thought might have been done more, is, that the hill on this side might have had some defence put upon it; and that, as yourself writes, more might have been done to hinder the passage of Newburnford; but if the soldiers there, and men of experience be of opinion, that as things were then conditioned, you could not hinder them; and that things which you did at the first advise, are now doing by the Scots, I think you mean surely that you cannot be blamed for the one, but somebody may be blamed for the other....

[b] [This passage is cited in the Lord Conway's 'Relation concerning the passages in the late Northern expedition, 1640;' printed by Dalrymple from the Harleian MSS. vol. 1579.

He says, 'And for the second part, to think Newcastle would be lost, the Lord Conway conceiveth to be no sudden or rash opinion; for he had divers times before propounded that the town should be fortified, and declared that without fortification it was not tenable; as several letters, written to him after the same was lost, may witness. In one of which from the Lord Archbishop of Canterbury, amongst other things, these words were contained:—"It is true, &c."']

NOTES ON CARDINAL BELLARMINE.

THE Editor is indebted to the Rev. Dr. Todd, Senior Fellow of Trinity College, Dublin, for the transcription of the following notes on Bellarmine, (referred to above, vol. iv. p. 289,) for his careful revision of them while passing through the press, and for the subjoined notice of the volumes in which they are written.

"The following notes occur in the margin of a copy of "Bellarmine's Disputations," now in the Library of St. Sepulchre's, commonly called Archbishop Marsh's Library, Dublin. This book belonged formerly to Bishop Stillingfleet, whose whole Library was purchased by Primate Marsh, and now forms a part of the public Library of St. Sepulchre's. It is thus alluded to by Stillingfleet, in the Preface to his "Discourse on the Idolatry of the Church of Rome:"—'I shall conclude all (although I might produce more) with the testimony of Archbishop Laud, who, in his Conference, saith, &c. . . . . And in his marginal notes upon Bellarmine, (written with his own hand, now in my possession,) where Bellarmine answers the Testimony of the Council of Laodicea, &c.'

"The copy of Bellarmine which contains these notes, is in three vols. folio. Its full title is as follows:—"Disputationvm Roberti Bellarmini Politiani Societatis Jesv de controversiis Christianæ fidei adversus huius temporis Hæreticos." The first vol. is dated Lugduni, 1596; the second, Lugduni, 1599; and the third, 1596. They are all by the same printer:—"Apud Joannem Pillehotte, sub signo nominis Jesv." The second vol. is a little shorter than the other two. On the title-page of the first and third Laud had written his name, but this is now carefully obliterated with ink; and in the third vol. it appears to have been first scratched out with a knife until a hole was made in the paper, and then blotted out with ink. Still we can very plainly make out, in the first vol., "William Laud," and in the third vol., "William ————," the name being entirely erased, and the place it occupied scratched into a hole in the paper.

"From his having thus written his name, we may perhaps infer that these notes were written before he became a bishop.

"On the fly-leaf opposite the title-page is the following note in Laud's hand:—"Ad singula loca Bellarmini de quibus aliquid habet in Recognitione sua Impress. Ingolstadij, An. 1608, adiecj paginam Recognitionis, secundum eandem Recognit: in octavo,"—we may therefore reasonably assume that these notes were written at some period between 1608 and

1621, at which latter date Laud became Bishop of St. David's. He seems in fact to have been engaged in this study during the whole time that he held the Presidentship of St. John's."

It has not been considered necessary to print these references to the "Recognitio," nor similar references to other parts of Bellarmine's controversies, excepting where they seem intended to point out any modifications of or contradictions in his statements. And it would have been quite needless to publish any mere summaries of the contents of chapters and sections, and other like notices, which possess no special value, except as indicating the extreme care with which these volumes were studied.

The chapters and sections to which the notes refer have been carefully marked all through, by which means they can be found without much difficulty in any edition of Bellarmine.

DE VERBO DEI. LIB. I.

CAP. III.

Col. 6. A. § Apostolus.

DE VERBO DEI.

Nos fecit ministros Novi Testamenti, &c.] Annon hic locus contra eos vel maxime facit? non literæ, i. non literæ nudæ, sed et Spiritus, i. aut Spiritus qui author est hujus literæ, aut spiritualis gratiæ quæ sub litera continetur.

Et nos fecit ministros hujus Spiritus, ergo in ordinario ecclesiæ processu, a Spiritu sub litera per nos ministros, non per immediatam revelationem, et spiritus et instructio spiritualis expectanda.

Non litera] i. non litera legalis, quatenus legalis.

Col. 7. C. § Verissima igitur.

Primum, quod cum impleri non possit.] Dicit legem non posse impleri, i. sine gratia; ut patet ex conferendo præcedentia et subsequentia, ubi hæc (o) nota est, et col. 8. o et col. 9.

[This refers to a little mark (o) which the Archbishop has written in the margin of this and the next two columns, opposite to the following passages of Bellarmine's text:—Col. 7. "S. Augustini sententia est legem videlicet sine gratia literam occidentem," &c. "sed ubi sanctus non adjuvat Spiritus inspirans pro concupiscentia mala." Col. 8. "quippe quæ humanæ infirmitati ad eas implendas vires præbet." Col. 9. "gratia data est, ut lex impleretur."]

CAP. VI.

Col. 17. A. § Nostro seculo.

Erasmus eandem hæresim.] "Hujus sententiæ [non omnia scripta esse dictante Spiritu Sancto] nec autor nec patronus esse velim." Erasm. in Matt. ii. 6.

CAP. XIV.

Col. 38. D. § Librum Ecclesiastici.

... auctorem hujus libri Jesum Sirach esse vult.] Epi- diversum docet, De mensuris et ponderibus, cap. 13.

DE VERBO DEI. LIB. II.

CAP. II.

Col. 63. B. § Sequitur nunc.

... nimium tribuunt editioni Hebraicæ.] "Ubi hos Hebræos ...ices ex veteri translatione corrigendos contenditis, ejus ... in medium evidentissimis rationibus, contrarium asserit ... Osiander in Refuta. 8. propos. Costeri ad prop. 3 in fine. ...ocum Bellarmini, et nescio ubi sit, nisi intelligat illud; ...11. §. Ad illud, &c.

CAP. IV.

Col. 70. A. § De testamento novo.

... Pauli ad Hebræos Syriaca lingua scriptam esse.] "Omnes ...nicas novi Testamenti, præter unum Matthæi evangelium, ... nobis traditas esse, non ignoramus." Hosius, Dialogo de ...le legendo. p. 665.

CAP. V.

Col. 71. A. § Secunda translatio.

... Aquila.] "Judæus Aquila, et Symmachus ac Theodotio ...hæretici, &c. multa mysteria Salvatoris subdola interpre- ...unt." &c. Hieron. in præfatione in Job. Tom. 3.

Col. 71. D. § Septima.

...Theodotione admixtis.] Unde Hieron. prefatione in Paralip. ...diaciæ, &c.

CAP. VII.

Col. 77. D. § Et vero.

...ulta depravare conati sunt hæretici.] Sic æque probabile est ...pravasse Græcam editionem novi Testamenti, atque Judæos ...hraicam editionem veteris.

CAP. XII.

Col. 90. A. § Dico secundo.

...lib. 2. de Gen. contra Manichæos.] At S. Aug. ibid. non ...aliter.

CAP. XIII.

Col. 94. C. § Respondeo.

...] *Versionem omnes patres Græci et Latini sequuti sunt.*] ...oco solum loquatur, an de tota Scriptura.

DE VERBO DEI.

CAP. XV.

Col. 102. B. § Controversia.

An oporteat .... Scripturarum usum communem esse in lingua i. liceat.

Immo et tradere in sua lingua] i. curare ut habeant.

Col. 102. C. § At Catholica.

Qui facultatem ab ordinario obtinuerint.] Melius est omnibus Ch indifferenter permittere, et abutentes corrigere, quam sub la multos idoneos prohibere: præsertim si non habeant unde p facultatem ab ordinario obtinere.

His maxime tribus linguis.] Quia Græca et Latina maxime fuerunt Gentibus. His maxime, sed non his solum.

Col. 102. D. § Principio igitur.

Nam a temporibus Esdræ desiit in populo Dei lingua Hebraica esse Ergo a data lege usq. ad transportationem Babylonicam Hebraea vulgaris fuit, et sic populo lectitata lex; spero nihil iniqui perpe sacerdotes toto illo tempore legentes legem lingua vulgari et universo populo. Si peccaverunt sic faciendo, ostendant Bellarmi alii, ubi reprehenderentur a prophetis aliisve, quod sic fecerint: non sit ullum peccati genus admissum ab iis, quin illud alicubi a phetis reprehendatur. At privati homines non habuerunt forte sp exemplaria divinarum Scripturarum, ut quando et quoties velint legerent. Imo aliqui privati habuerunt, docente Bellarmino L. 2. de verbo Dei. c. 1. col. 61. D.

Quocirca lib. Esdræ secundo cap. 8.] v. 9. et 12. At attulit Esdra librum coram cunctis qui poterant intelligere. v. 2, non coram cunctis simpliciter. Neque enim vel platea illa, ubi legit legem, universum populum recipere potuit, vel ipse ita clare loqui, ut omnes intelligant.

Et v. 8, intellexerunt quum legeretur; ideo lingua Hebraica non quoad plurimos desiit esse vulgaris, vel saltem non ita desiit, ut non possit intelligi.

Quia alioquin nihil populus intelligebat.] Immo non ideo, ut patet, v.

Col. 103. A. § Principio igitur.

Verba legis Esdra interpretante.] Forte interpretatus est sensum, non verba legis, i. non idioma Hebraicum: ut patet 2 Esdr. 8. v. 8. 9. 12.

Imo non est v. 12, *verba legis*, sed *verba quæ docuerat eos;* ergo sensu loquitur, non de idiomate.

Col. 103. A. § Præterea.

Vide plura apud Hieronymum.] Quædam verba Syriaca admixta Hebræis, an faciunt, ut lingua Hebraica (licet minus sincera) non vulgaris, nec intelligatur post captivitatem Babylonicam sine interpre

Col. 103. B. § Præterea.

Turba hæc quæ non novit legem] "non novit, i. non observat." Ma natus in Jo. 7. *non novit legem*, i. an legis sensum? An idioma in scripta fuit lex?

Col. 103. B. § Probatur secundo.

Evangelium prædicarunt.] Qui prædicarunt per totum orbem, vide l. 3. de Rom. Pont. c. 4. col. 638. C.

Col. 103. C. § Probatur secundo.

Non scripserunt Evangelia linguis earum gentium quibus prædicabant, sed tantum Hebraice aut Græce.] Epistola D. Pauli scripta ad Romanos Græce, cur Latina lingua (quæ tum vulgaris fuit Romanis) lectitata? Quia illa una e tribus sacris linguis.

At hoc in hac quæstione nihil; nam quod una esset e tribus, non tollit difficultatem quod inidonei legerent scripturas.

Col. 103. C. § Quod autem.

Quod autem non scripserint ullis aliis linguis.] Quod non scripserunt aliis linguis forte fuit, quod hæ linguæ omnium communissimæ fuerunt (præcipue Græca), et multi omnium fere gentium eas intellexerunt. Aliter enim opus fuisset, ut idem evangelium sæpius, infinito quodam labore, diversis idiomatibus omnium gentium, repeterent scribendo. Col. 106. ‡ [referring to a passage in Col. 106, marked thus ‡, in which Bellarmine says, Apostoli omnia fere Græca scripserunt quia tunc lingua Græca erat omnium communissima]. Apostoli per multa negotia, et repetitas persecutiones non potuerunt per se, &c. Ita primæva ecclesia.

Col. 103. D. § Quod autem.

Qui ex variis regionibus convenerant ad urbem Hierosolymæ.] Immo non solum 'convenerunt,' nam dicuntur habitare in Jerusalem. Act. 2. 5. Ideo quid si dicamus viros hic vocari Judæos, non qui Judæi nati sunt, et postea habitarunt apud alias gentes discentes linguas earum: sed qui apud alias gentes nati et educati, postea, admissa circumcisione, vixerunt sub lege Judæorum, et ita addiscebant ipsorum linguam, ut non sint obliti sua? vel quid si de universo simul loquutus est Spiritus Sanctus?

Erant autem in Hierusalem Judæi] omittitur hic verbum 'habitantes.'

Col. 104. A. § Id ita esse.

Quod B. Augustinus . . . . dicit ad intelligentiam Scripturarum esse necessariam cognitionem tantum trium linguarum.] Dicit Aug. utile esse cognitionem trium linguarum, sed non reperitur eo loci exclusiva particula 'tantum.'

Col. 104. B. § Ad hæc.

In publico usu erat tantum editio Græca LXX.] At in Oriente Græca lingua diu mansit popularis, et patres Græce loquuti sunt in ecclesiis. Kemnit. Exam. p. 1. Sess. 4. Decr. 2.

Nam ut ex ipso Hieronymo discimus.] "Nunc vero quum pro varietate regionum varia referuntur exemplaria," &c. Hieron. Ibid. Non loquitur ibi Hieronymus (quantum assequor) de diversis exemplaribus diverso idiomate editis, sed de diversis editionibus translationis hujus, i. Septuaginta.

VERBO DEI.

Col. 104. D. § In Africa.

Nam nulla est mentio apud ullum auctorem ullius translationis [illegible] Concludit valde probabiliter sed non necessario.

Et D. Augustinus . . . dicit tempore suo Psalmos in Ecclesia Latin [illegible] *consuevisse.*] Colligitur hoc ex eo loco Augustini; sed aperte n [illegible] (imo nec colligitur). Sed nihil videtur hic locus inferre. Nam [illegible]

1. Forte non loquitur de Afris tantum, sed de aliis etiam, [illegible] in plurali de ore cantantium populorum, &c.

2. Forte si de Africa sola loquatur, non obscure colligitur [illegible] Latinam illis vulgariter notam fuisse, quum os populorum cantans [illegible] Et aperte Kemnit. Exam. p. 1. Sess. 4. Decr. 2. "Erant" inquit "[illegible] linguæ homines," &c. Et quid aliud Bellarm: ipse L. 3. de Ro. pon [illegible] col. 705. D. ubi scribit ex Possidio in vita B. Aug. Valerium [illegible] Hipponensem commisisse presbytero suo Aug. officium pre [illegible] quia, ipse Græcus quum fuit, non potuit *Latino populo* prædicare? [illegible] populus Hipponensis Latinus fuit.

Col. 105. A. § At eo.

At eo tempore non fuisse Latinam linguam omnibus vulgarem in Af [illegible] Forte adeo immutata est lingua Punica post devictam a R [illegible] Carthaginem, &c. ut lingua Romanorum (quæ tum Latina fuit) [illegible] gariter invaluit per multas partes Africæ. Et hoc quidni, quan [illegible] ipso capite col. 102. D. ita immutatum docet Bellarminus idioma Ju [illegible] rum post captivitatem Babylonicam. Et in hac ipsa col. B. dicit pro [illegible] dubio Gothos et Mauros novam linguam invexisse in Hispaniam, [illegible] Et probabile est, quia Aug. ipse L. 2. de Doctri. Chr. c. 13, (quem loc [illegible] citat Bellarminus col. 104. D. et intelligit de Africa,) dicit popul [illegible] canere, et colligitur quod canebant Psalmos Latine.

Col. 106. D. § Sed accedat.

Nisi enim sit Scripturarum publicus usus in lingua communi, tolle [illegible] *imprimis communicatio ecclesiarum.*] 1. An major cura erit (quod h [illegible] ratio videtur inferre) paucorum qui peregrinantur in terra aliena, qu [illegible] omnium qui in propria sua patria degunt. 2. Præterea ii difficult [illegible] non magna possunt linguam illic vulgarem quotidiano commercio p [illegible] discere, non ita Latinam. 3°. Peregrini etiam in terra aliena possu [illegible] habere liturgiam ecclesiæ in templis sibi destinatis, et proprio idiomat [illegible] sicut Londini in Anglia, The French Church, The Dutch Church.

Non poterunt fieri ulla generalia Concilia.] Non sequitur; nam ut s [illegible] generalia concilia, non requiritur ut quotidie publicus usus Scriptu [illegible] sit lingua Latina, sed tunc tantum quando concilium congregatur. [illegible] spero omnes qui ad concilium vocantur noverint linguam Latinam s [illegible] dono linguarum.

Possumus sane de aliis controversiis judicare per communion [illegible] linguæ Latinæ, sed non de translationibus tot gentium et linguar [illegible] Nec opus est, nam quum quælibet in quamcunque vulgarem lingu [illegible] scripturarum versio, ad illam solam gentem pertinet cujus ve [illegible] est, illa provincialis ecclesia sufficiens judex est judicare de pro [illegible]

atione. Nec hinc diminuitur Catholicæ ecclesiæ unitas. Nam si doctrinales controversiæ finiendæ sint, non judicantur secundum lationes in multas linguas vulgares (neque ideo earum peritia bus qui ad concilium veniunt necessaria) sed secundum fontes et atam editionem. Col. 107. A.

Col. 107. A. § Quinto.

omnes intelligerent. At certè populus non intelligeret Prophetas.] issimi non intelligunt omnes partes Scripturæ; sed rudes possunt ligere moralia præcepta saltem quoad generale quod vel mandant rohibent; possunt item intelligere minas Dei adversus peccata, &c.

Col. 107. B. § Quid quod.

opulus . . . etiam caperet detrimentum?] 1°. Omnes non capiunt detri-tum, imo nec plurimi.

2°. Si aliqui superbientes, qui putant se* plus sapere quam universalis esia, detrimentum capiunt, non propter hos aliquos plurimis infe-da injuria.

3°. Non sequitur argumentum ab abusu ad non usum rei.

sicut nec propter aliorum immunditiam, ut Aug. lib. 2. de Serm°. omini in Monte, c. 20.

Col. 107. D. § Sexto.

Oporteret etiam singulis ætatibus mutare translationes.] Non sequitur; m non ita mutantur vulgares linguæ, ut intelligi ab incolis nequeant, si diuturno tempore.

Nam non semper inveniuntur idonei interpretes.] At ea cura debet esse in alibet provinciali ecclesia, ut non fiat mutatio translationum, nisi uando sunt idonei interpretes.

Col. 107. D. § Septimo.

Cum in sacris mysteriis multa sint, quæ secreta esse debent.] "Abscondi Legis mysterium quam fidelissime oportet." Lactant. L. 7. c. 26. Loquitur ibi Lactantius, quod abscondi debet ab irrisoribus, non quod ita abscondi debeat, ut non sit publicus cultus omnibus notus in ecclesia.

Col. 108. A. § Septimo.

Dicimus hoc ipso esse graviorem (Latinam linguam) . . . . quod non est vulgaris.] Nec hæc responsio est ad rem, nam et olim, quum Latina lingua vulgaris fuit, fuerunt quidem et versiones scripturarum in ea, et divina officia in eadem facta.

Col. 108. A. § His omnibus.

Refert Theodor. li. 4. hist. cap. 17.] Hæc loca D. Basilii et Hieronymi (quantum adhuc intelligo) respiciunt eos, qui sine modo de scripturis garriunt, qui sibi arroganter assumunt, privati quum sint et laici, decoquere divina, determinare sensum scripturæ, docere alios antequam ipsi didicerunt eum; sed nihil concludunt contra lectionem publicam Scripturarum in ecclesia per legitimum sacerdotem, et noto idiomate; imo nec contra privatam privatorum lectionem, modo reverentiam et modestiam retineant Christianam.

DE VERBO DEI.

CAP. XVI.

Col. 108. C. § Sed videamus.

S. Pauli ex priore ad Cor. cap. 14. *v.* 8, 9.] "Ad hunc locum respondet Bellarminus ut facile apparet eum nihil respondere potuisse." Keckermannus L. j. System. Theol. c. 8. p. 189.

Col. 110. A. § Alia est.

Hominem pro laicis in ecclesia constitutum.] Adhuc hæc expositio est realiter eadem cum superiori.

Col. 110. C. § Vera igitur.

Apostolus . . . loquitur de oratione . . . quæ fit per donum linguarum. Spiritus voce singulare linguarum donum significans, etc. Calvi: L. Institut. c. 20. § 33. Et Kemnit. exponit locum de prædicatione, p. Exam. Sess. 4. Decr. 2. Sed infert ut habetur Col. 114. B. [This refers to the part of this chapter where Bellarmine examines the objections of Kemnitius.]

Immo etiam quam non intelligebat sæpe is qui loquebatur.] Immo non loquitur hic Apostolus, ac si aliquis dono linguarum præditus ipsam qua loquutus est, linguam non intelligeret; sed supponit tantum. Si loquit ipse orarem lingua mihi incognita, Spiritus quidem, &c. vel "Fructus ejus qui dicit est auditorum utilitas." Theodoret. Ibid.

Nemo enim audit, id est, nemo attendit, quia nemo intelligit.] Si hæc verum sit, eum non loqui de divinis officiis, tamen non valet hæc responsio; nam hoc certum est, per totum illud caput, 1 Cor. 14, laudat præ cæteris donum prophetiæ, et præ cæteris exhortationem ut omnia fiant ad ædificationem ecclesiæ: ergo validior est (ut mihi videtur) hæc consequentia; Apostolus non agens de divinis officiis tantam habet curam ædificationis populi in sapientia Christi, ergo in ipsis publicis divinis officiis peragendis majorem aut saltem æqualem curam haberet ille (ut nos etiam habere debemus) ædificationis populi; quod quî fieri possit, cum tota fere plebs ignoret liturgiam et preces ecclesiæ, ego equidem non intelligo.

Col. 111. A. § At objicies.

Satis erat (ut multi de populo intelligerent), non enim volebat Apostolus, ut omnes possent respondere.] 1°. Non erat satis, nam ut audiant et intelligant verbum ejus, æqualis est cura Deo omnium, &c.

2. Aperte vult Apostolus ut omnes discant, 1 Cor. 14, 31, et proculdubio ut discant aliquid in divinis officiis, æque ac per prophetiam.

3. Ipse hoc ipso capite, Col. 110. ‡ [This refers to a mark put by Laud to the paragraph in Col. 110. beginning, Sed neque hæc explicatio videtur huic loco omnino quadrare] et verbis hic immediate sequentibus aperte ostendit ex B. Justino et aliis totum populum respondere solitum in ecclesia, quamdiu Christiani pauci erant. Sed sive pauci sive multi, potest ecclesia mutare ordinem, non abjicere curam ædificationis, imo nec scienter renuere.

Col. 111. B. § At objicies.

At divinorum officiorum nec est finis præcipuus instructio vel consolatio populi.] At cultus Dei requirit populum aliqua ex parte participantem.

Deinde nescio an ingratus Deo sit ille cultus, qui ita fit, ut populus, qui ad colendum accedit, nesciat quomodo colat, imo non certum sit utrum colat necne. Et Bellarminus ipse dum et hic et postea dicit instructionem populi et consolationem non esse finem præcipuum, concedit aliquo modo esse finem.

Col. 111. B. § Secunda objectio.

Falsum est ex publica oratione ecclesiæ nullum fructum a populo percipi.] Non nego posse populum aliquem fructum percipere per preces quocunque idiomate a Sacerdote fideliter pro populo effusas; sed in publicis divinis officiis peragendis non requiritur, ut solus sacerdos oret et colat Deum pro populo, sed ut ipse etiam populus simul oret et colat Deum, (quum cultus latriæ requiratur ab omnibus Christianis); et ideo laborandum est, ut populus non modo aliquem, sed quam maximum fructum percipiant.

Col. 111. D. § Præterea.

Etiamsi non intelligas illic recondita.] Forte id est, etiamsi non plene intelligas sensum, tamen, &c.

Ex ipsa lectione multa nascitur sanctimonia.] At ne legere potuit forte, si lingua aliena esset.

[These last two notes are on a passage quoted by Bellarmine from S. Chrysostom's third Homily on S. Lazarus.]

Col. 111. D. § Neque solum.

Quarum significationes multi eorum minus intelligebant.] Forte ignorabant plenitudinem significationis, interim tamen hæ figuræ et ceremoniæ exprimebantur lingua populo nota.

Col. 111. D. § Præterea idem Augustinus.

Per ignorantiæ simplicitatem.] Hic (ui multum fallor) apertissime agitur de sensu precum ab Hæreticis compositarum, quem non potuerunt simplices discernere, non de idiomate in quo scriptæ fuerunt. Nam aliter cur dicit [S. Augustinus] 'irruunt in eas' et 'utuntur eis.' Et antè sub nota (‡) *ex ipsa lectione*, &c. [referring to the passage from S. Chryst. quoted above.] Nam nec uti iis, nec eas legere possunt, multo minus facile irruere in eas preces quæ alieno idiomate conscriptæ sunt.

Col. 112. B. § Hinc Origenes.

Scriptura sancta . . . prodest, etiamsi sensus noster ad præsens intelligentiam non capit.] Manifestus et hic est de intelligentia sensus, non verborum, quia dicit [Origenes] 'ad præsens,' ac si postea posset et sensum attingere.

Et hoc aperte colligitur ex his verbis. [sc. ex verbis Bellarmini in sectione *Præterea si necessarium.*]

Col. 112. C. § Præterea si.

S. Antonius dicere solebat illam esse perfectam orationem, in qua animus ita absorbetur in Deum, ut non intelligat ipse verba sua.] Probent populum ita absorberi, et prævalebunt.

DE VERBO DEI.

Col. 112. C. § Neque his.

*Pop*ulus hic labiis me honorat, &c. &c.] Utraque hæc expositio ver tamen nihilominus vera et illa esse potest de precibus in ignota lingu

Col. 112. D. § In posteriore.

Sed ei anteponitur oratio quæ intelligitur.] Ergo et anteponuntur oratio*nes* publicæ, quæ habentur lingua nota.

Col. 113. A. § Objectio tertia.

Innocentius III. præcipit, ut . . . Episcopus provideat viros idoneos, diversis linguis divina officia celebrent.] Hoc Decretum Concilii Lateranensis mire perturbat Hosium, Dialo: De sacro vernacule legendo, p.

Col. 113. B. § Respondeo Innocentium.

Qui Græce Græcis et qui Latine Latinis, &c.] At hoc non tollit di tatem, nam supponendo locutum concilium de Græca et Latina li tantum, tamen scopus est, ut Græci sua, et Latini sua nota li haberent sacra celebrata; et si illi, cur non et aliæ gentes?

Col. 113. C. § Respondeo, et.

Finis præcipuus divinorum officiorum non est populi instructio vel con sed cultus Deo ab ecclesia debitus.] At hic finis . . . non impedi . . . etur instructione populi.

Clericorum . . . officium est, nomine totius populi Christiani immolar ficium laudis.] Ergo videtur, populus Christianus non tenetur laudare, orare, &c. quia sacerdos, &c.

Col. 113. D. § Respondeo, et.

Cæteri (imperitissimi) non instruerentur, etiamsi vulgari lingua celebraretur.] i. non plene, sed non igitur sequitur in nihilo eos

Non enim in verbis sed in sensu instructio est.] At in via ordinar siæ non potest esse instructio in sensu, si verba non intelligantu quid nomina, i. quid verba significant, est præcognitum in omniu tia. Si verba ignoret populus, sensum minus scit.—Juel. Art. 3

Col. 114. B. § Respondeo, hoc.

Cur Apostoli solum scripserunt Græce.] Vide Cap. 15. Col. 103.

Et nobis dubium non videtur, quin quibus ethnici linguis a adducti fuerunt, iisdem preces suas ad Deum facerent.—Juel. Art

Col. 114. C. § Respondeo, hoc.

Ita non licet argumentari, ministratur populis verbum Dei expli concionatore, igitur administrari etiam debeat sine explicatione, e vulgari scriptum.] Similitudo non recte aptatur, 1°. quia ner (quod scio) scripturam solum ut panem integrum debere dari in Dei, sed et exponi debere per sacerdotes concionatores.

2°. Quia non est undique par ratio panis corporalis et spi nam in pane eum integrum tractare non adjuvat ad nutrition Scripturam legere, etiamsi omnia non intelligamus, facit ut et n

intelligamus quæ a concionatoribus exponuntur in ecclesia; m, ut et retineamus fidelius, etc. DE VERBO DEI.

Col. 114. D. Respondeo, imprimis.

Hieronymus verterit in linguam Sclavonicam divinas literas non .] Vide Juel. Art. 3. § 6.

Chaldaica non tam versio, quam paraphrasis est.] Sed sive versio ıphrasis fuit, fecit ad intelligentiam Scripturarum Chaldaice.

Col. 114. D. § Quod vero.

. . in linguam Græcam translatæ sunt Scripturæ, quia ea lingua esset m vulgaris, sed quia communissima.] Sed sicut communissima, ultis locis vulgaris: et si Ptolomæo non fuit vulgaris, fuit tamen tunc temporis doctissima, et ideo forte in eam voluit versam .m Judæorum.

DE VERBO DEI. LIB. III.

CAP. V.

Col. 131. B. § Septimum.

li, inquit Paulus, Hierosolymam, &c.] Ascendi secundum Revela- ver. 2. Sive revelationem habuit ut ascenderet, sive revelationem nihilominus ascendebat: magni ponderis locus est.

Col. 131. C. § Septimum.

fuisse Petrum, Jacobum et Joannem.] S. Jacobus præponitur . Ibidem. Gal. 2. 9.

e affirmant ecclesiam non esse Paulo credituram, nisi ejus Evangelium confirmatum fuisset.] Dicit ibid. diserte S. Paulus ver. 6. Jacobum, , Johannem nihil ei contulisse; et patet, neque authoritatis, loctrinæ, respectu Apostolatus sui. Sed respectu fidelium, qui verunt Paulum prius fuisse persecutorem, de conversione ejus, ipue de vocatione ejus ad munus Apostolicum non ita ubique s fuerint, petiit ab Apostolis, ut certior fieret ecclesia, &c. &c. sensu (ni fallor) intelligendi Patres illi. Et tum non valet quod , nam nec Petrus solus fuit, nec Petrus et qui cum eo, de doc- auli judicaverunt, sed tantum notam fecerunt ecclesiæ certitu- ocationis ejus.

CAP. X.

Col. 140. D. § Secundum.

de eorum scribam eam.] ἐπιγρ ΄ψω, superscribam, ita legitur Hebr. t 10. 16.; ergo scripta est hæc lex in Scriptura, et superscripta ordibus.

Col. 141. A. § Si tamen.

ista ultima verba [Hierem. xxxi. 31.] *de hoc tempore intelligenda* Quod patet ni fallor Hebr. 8. 8. usque ad finem capitis.

Col. 142. A. § Sextum.

Oves meæ vocem meam audiunt.] Non meam solam immediat lationem, sed meam in et ex scriptura; per ministerium eccle

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DE VERBO DEI. LIB. IV.

CAP. III.

Col. 149. C. § At iidem.

Jam vero si non minor est auctoritas Apostoli ore præcipiantis, p mandantis.] Eadem est authoritas loquentis et scribentis Ap iis tantum qui tam certi sunt de voce, quam de scriptura ej autem forte non ita, nam infallibiliter certi sumus de scriptur tionibus non item. De iis scimus ex scriptura aliquas ab traditas, sed quas et quales per omnia opinor nescimus.

Deinde fidem ego non detraho venerandæ antiquitati, sc vetustis de apostolicis traditionibus magna ex parte credo, n tam certo credo atque scripturæ sacræ, quia non tam certo apostolicas.

Col. 151. C. § Decimum est.

Nam Cyrillus Hierosolymitanus . . . inquit . . . facimus mention Hic locus non videtur mihi necessario inferre invocationem S Nam 1°. Aliud est facere mentionem, aliud invocare.

2°. Non est difficultas, quî Deus orationibus illorum suscip nostras, sed quæritur an illi ideo orant, quia orantur a no tinctim pro particularibus necessitatibus nostris, an moti tione charitatis et in genere pro militante ecclesia, etiamsi n a nobis.

CAP. IV.

Col. 154. B. § Matthæum.

Idem Eusebius ibidem.] Immo hoc capite (quod est in editio phorsoni 18) hanc causam meminit, sed prorsus aliam.

Col. 154. C. § Ex quo.

Et Beatus Augustinus libro de fide.] "Et reliqua quæ ta traditionis scimus implenda." Aug. Et forte curaverunt A scriberetur Symbolum, et tamen nihilominus vere dicatur ex quia (quantum novi) ad posteros tantum traditione perve scirent hujusmodi symbolum ab Apostolis efformatum. I ipsum Symbolum, sed Symboli notificatio facta ecclesiæ ex erit.

Col. 154. D. § Probatur

Pet. Martyr in Locis, class. 4. c. 7. § 20.

Col. 154. D. § Deinde.

Non est ullo modo credibile non fuisse remedium ullum pro mascu tibus ante octavum diem.] Nescimus utrum remedium fuit necr Vid. Bellarmi. L. de Sacramento Baptismi. c. 4.

Col. 154. D. § Tertio.

multi salvari poterant . . . et tamen nihil prorsus de eorum justifi- . in Scriptura habetur.] Ni fallor fuit circumcisio, et aperte Gen. xvii. 12. 27.

Col. 154. D. § Quarto.

necesse est nosse.] Hoc argumentum 4tum, sicut et sequens extum nihili sunt apud nos, (essent forsitan si inter nos et el Gentiles disputatio esset) nam et apud nos, et apud Ponti- astat, et aliquos esse libros divinos, et hos quos manibus illos esse: etc. Sic hoc (nempe Scripturam hanc esse veram revelationem) supponitur ut concessum in hac controversia, et concesso quæstio procedit.

le obtinuit ut concederetur pro principio, &c.

Col. 156. B. § Septimo.

ntur quidem ex sacris literis, &c.] And yett the Nicene Creed e believe these accordinge to ye Scriptures.

CAP. V.

Col. 158. D. § Deinde.

toto modo prædicantur.] Mundo, vel in toto modo. i. in omni- mstantiis et ritibus. [This appears to be only the correction rint. In other editions the word is read 'mundo.']

CAP. VII.

Col. 163. B. § Athanasius.

raque eandem ad pietatem vim habent.] Forte eandem vim habent em modo; una enim . . . propter se, altera non nisi per et authoritatem ecclesiæ. Non dicit ad fidem faciendam, sed . [He is commenting on a passage, quoted by Bellarmine, Basil. de Spiritu Sancto.]

Col. 167. B. § Ad hæc.

ius respondet duo, &c.] Sic secundum Kemnitium quæstio Augus- ebaptizandis hæreticis] hoc loco est de exemplo et facto, non

CAP. XI.

Col. 183. C. § Ultimo.

ecessaria sunt omnibus simpliciter.] Ergo quæ necessaria sunt et simpliciter, habentur verbo scripto; quod et fatetur Bellarm. [cap. eod. § Primum.]

Col. 183. D. § Item secundo.

quam quod . . . accepistis.] Cap. 10. Col. 175. [§ Altera. He Bellarmine's previous explanation of these words.]

DE CHRISTO. LIB. III.

CAP. IV.

Col. 343. D. § Itaque.

CHRISTO. *Verbum caro factum est, non ita debet intelligi ut illud, aqua vinum*] i. non per conversionem, ut hæc.

LIB. IV.

CAP. V.

Col. 387. C. § Ad secundam.

Quod autem convenit Patri, convenit etiam aliis personis.] Ergo Filio et Sp. S. generare, et addendum ergo qua Deus.

CAP. XI.

Col. 400. C. § Item.

Animas sanctorum ante Christi mortem fuisse in cælo, ut Calvin volunt.] ⁎ L. 4. de Rom. Pont. c. 14. § Sed video cur. [The head of this note indicates the supposed discrepancy betw passages.]

CAP. XIII.

Col. 406. A. § Ad secundam.

Prædicationem Christi .... fuisse solum ad annunciationem g piis animabus.] Vide C. 15. ⁎. [He refers to § Deinde nc at which there is a corresponding reference, Cap. 13. ⁎.]

Col. 406. D. § Hanc explicationem.

Hanc explicationem [*Christum descendisse non præsentia, se animas non fuisse in carcere sed in specula*] *dicit Calvinus.*] N hæc verba apud Calvinum, neque in Institut. loco citato 1 Pet. iii. 19. Quædam similia verba habet L. 2. Instit. c. fine, sed (ut patet) non referuntur ad hanc opinionem, de qu nisi § 9, sed ad aliam.

CAP. XV.

Col. 411. C. § Tertio.

Ergo eodem tempore anima Christi fuit in multis locis sim impedit, quominus anima Christi et possit esse, et sit in n simul quoad effecta? Imo et plus quam hoc et ipse agnos capitis *, et hic; et potest hoc argumentum sufficere contra I sed non dilucide satis se exprimit Bellarminus. Nam qui dici solum quoad effectum descendisse, nihil singulare dicit de Chr descensum: nam multæ creaturæ possunt esse in multis locis effecta. [The asterisk refers to the concluding words of the one of this chapter,—"Nec enim Deo impossibile erat efficere ima esset in duobus locis."]

DE ROMANO PONTIFICE.

PRÆFATIO.

Pag. 442. § Porro.

Hæreticorum vero contentionem et impetum Isaias prædixisse videtur.] Laud. in Collo. cum Magistro Hart. c. 2. Divis. 1. DE ROMANO PONTIFICE.

[The other notes of Laud on the Præf. are merely summaries of the contents of Bellarmine's text.]

LIBER I.

CAP. IX.

Col. 473. A. § Quamvis autem.

Populus gentilium unum ovile, et Deus unus eorum pastor.] ⁎ Lib. 2. De Grat. et lib. arbitr. c. 14. § Illa vero pulchritudo. [Where there is a corresponding mark and reference to this place on the words, "Christus vocat oves suas homines ethnicos et peccatores."]

CAP. XI.

Col. 486. D. § Sed contra.

Tria argumenta.] Duo tantum hoc capite urget Bellarminus.

CAP. XII.

Col. 490. D. § Respondeo, hoc.

Lutherus ... dicit, non sunt datæ, vel promissæ claves Simoni, &c.] Immo, sed non ut est filius Jonæ.

Col. 495. B. § Restant.

Augustinum, cum ait Petrum gessisse figuram Ecclesiæ historice, hoc accepisse, &c.] Col. 488. A. [cap. xii. § Est animadvertendum. In this passage Bellarmine explains at length what he means by 'historice.']

Col. 495. D. § At inquies.

Ad literam non possunt esse vera, cum Christus sit justus.] Huic particulæ, ni fallor, non respondet Bellarminus.

CAP. XXV.

Col. 525. B. § Observandum.

Totius Africæ, &c.] L. 2. c. 31. §. Respondeo concilium. ⁎ [See below, col. 620. D.]

CAP. XXVII.

Col. 530. A. § Porro.

Radit iter lævum interior, &c.] Annon 'interior' hic dicitur ratione loci, non ratione positionis ad dextram vel sinistram?

DE ROMANO PONTIFICE.

LIBER II.

CAP. XII.

Col. 557. A. § Quinto, ecclesia.

Nullum aliud caput assignari potest præter Petrum.] Dicitur i de quolibet Prælato.

Col. 557. B. § Sexto.

Sacerdotum Testamenti veteris figura fuit sacerdotii Testamenti Nov figura respondet in omnibus?

Col. 557. B. § Denique.

Denique omnia argumenta, &c.] Et omnia quæ negant, &c.

Col. 557. D. § Ut autem.

Successio ipsa ex Christi instituto.] Ubi apparet illud Institu vide § Et quoniam [eodem cap.]

Col. 558. B. § Observandum est.

Est tamen hoc ipsum de fide, Paulum habuisse penulam.] Ostend liter scriptum, et vicisti.

Col. 558. D. § Respondeo, in.

In Apostolatu tria contineri.] c. 31. § Ex quo deducitur. [In passage Bellarmine draws a distinction between succeeding to Apostolate, and succeeding as Bishop of an Apostolic see.]

CAP. XVII.

Col. 578. B. § Quod vero.

Quod vero de nomine Vicarii.] c. 26. § Sanctus Bernardus. [He refers to a passage quoted from St. Bernard, where the expressi 'Vicarius Petri' occurs.]

Col. 580. D. § Observandum.

Observandum est enim in Pontifice esse tria, Pontificatum . . . personam . . conjunctionem.] cap. 30. § Sed respondet ipse. [In other editions th § begins with 'Deinde,' the words 'Sed respondet ipse,' occurring the middle of it. A remark of Caietan is quoted in this place, to t effect that 'Ecclesia non habet auctoritatem in Papam, sed solum illam conjunctionem personæ cum Pontificatu.']

Col. 583. C. § Cum ergo.

Cum eventus docuerit mutationem illam [*regni Francorum*] *felicissim fuisse.*] De hoc eventu vide Herod. et Pilat. c. 7. p. 38.

CAP. XXV.

Col. 600. B. § Sed hoc.

Vere non est solidum.] c. 12. § At neque hæc. [This refers to passage in which the number of the Nicene Canons is discussed. Col. 562. C.]

CAP. XXVI.

Col. 604. B. § Primo, nos hoc loco.

a ab omnibus simul in Concilio congregatis.] C. 27. § Objectio [which is "Honorius papa a sexta synodo non solum judi- et damnatus est."]

CAP. XXVII.

Col. 606. A. § S. Bernardus.

Vicario.] c. 17. §. Quod vero de nomine. [See above, col. 578.]

Col. 607. A. § Respondeo de Honorio.

nos negamus, quin Pontificem hæreticum Ecclesia judicare possit.] § 2. [This refers to the note on Col. 604. B. above given. In ction Bellarmine contends, 'Pontificem a nullo judicari posse.' tempts to reconcile his statements on this head in cap. xxx.]

CAP. XXIX.

Col. 613. A. § Quod enim.

ergo ante Christianam legem homines subjecti erant imperatoribus . . . ostea.] L. 5. c. 3. § 1. [In which chapter Bellarmine maintains pam non esse Dominum totius orbis Christiani.']

Col. 614. D. § Respondeo, illud.

idetur enim loqui (Gregorius) de disceptatione per juramentum.] Agit Gregorius de Reprehensione, &c., quæ potest fieri a minori, &c. is passage quoted, from Gregory IV., by Gratian (Caus. ii. quæst. vii. . 'Si quis') is as follows. 'Si quis super his nos redarguere uerit, veniat ad sedem Apostolicam, . . . ut ibi ante confessionem Petri mecum juste decertet, quatenus inibi ex nobis sententiam cipiat suam.']

CAP. XXX.

Col. 618. C. § Deinde, quod.

Sed respondet ipse.] C. 17. §. Observandum est. [See above, col. 580. D.]

Col. 619. A. § Est ergo.

Est ergo quinta opinio vera; Papam hæreticum manifestum desinere esse Papam.] L. 4. c. 9. §. Post biennium [which relates to the case of Liberius.]

CAP. XXXI.

Col 620. D. § At objicit.

Statuisse solum de Episcopis Africæ.] L. 1. c. 25. §. Observandum hoc. ⁎ [See above, col. 525. B.]

Col. 622. D. § Tertio.

Quod nomen de nullo alio.] Epiphanius vocatur Apostolus et novus Præco Domini, in Epist. Acacii et Pauli præfixa operibus suis.

Col. 622. D. § Ex quo.

Antiochenum . . . et similes, . . . non successisse Apostolis in Apostolatu ullo modo.] C. 12. §. Respondeo in Apostolatu. [See col. 558. D.]

[illegible]

[illegible] Universalis [illegible]

[illegible]

[illegible] Novell. Coelar. 9. Tit. 6. Nov. [illegible]

[illegible]

[illegible] Secundo quia. [illegible] Primo quia, which is [illegible]

[illegible] Sed aut non de hac [illegible] universalem, qui [illegible] (Quod [illegible] agit, quod [illegible] Et [illegible]

[illegible]

[illegible] Primo quia.

[illegible] a concilio, licet a quibus [illegible]

[illegible] in generali? [illegible]

[illegible] modo.

[illegible] S. Gregor. L. 4. Ep. 76. [illegible]

[illegible] Universalem episcopum [illegible]

[illegible] epistolis deest authoritas [illegible]

[illegible] Tertio quia.

[illegible] Universalis, et episcopus Univ[illegible] Calvi. 4. Institut. c. 7. [illegible]

[illegible] Respondeo duabus.

[illegible] Sed cur praedecessores Grego[illegible] nomen? Quod saepe asse[illegible]

[illegible] verba S. Gregorii sunt. Ib. [illegible] nemini sic nomine.

[illegible] Respondeo duabus.

[illegible] At S. Petrus non vocatur Univ[illegible]

[illegible] Ad alterum.

[illegible] Concilii Africani quo prohib[illegible] Univer[illegible]

autem nec Romanus Pontifex dicitur.] Immo ut patet ibid. Can. 'Nullus Patriarcharum' hæc non sunt verba Gratiani, sed Pelagii Papæ, &c. Quod et asserit gloss. [Decret. Dist. xcix. cap. iv.] DE ROMANO PONTIFICE.

LIBER III.

CAP. II.

Col. 629. C. § Idem probatur.

Ita ut in eo inhabitet omnis plenitudo diabolicæ malitiæ corporaliter; sicut in homine Christo .... omnis plenitudo divinitatis.] Eritne ergo Hypostatica Unio? An (quod melius dicere) sicut hic non est æqualitatis, &c.

Col. 629. D. § Idem probatur.

Lactantium in epitome, &c.] Et Lib. 7. c. 25. in fine.

Et Lactan. L. 7. c. 17. sic eum describit; "Alter Rex orietur ex Syria malo Spiritu genitus, &c." Ubi eum loqui de magno Antichristo patet, quia fere totum illud caput desumit ex Apoc. c. 11. Sed Lactant. ibid. c. 16. dicit eum oriundum ex extremis finibus plagæ septentrionalis.

Col. 630. B. § Si ergo.

Diserte . . . affirmat Irenæus . . . a Petro et Paulo sedem Romanam fundatam, &c.] Ergo non a solo Petro. Ostendant itaque vel rationem vel authoritatem solidam, cur successio Episcoporum in ecclesia Romana Petro soli deferatur, et non conjunctim Petro et Paulo: nisi quod antiquitas Petri sedem, et non Petri et Pauli sedem appellavit. Nam quod D. Petrus fuit ordinarius pastor totius ecclesiæ cui soli succedi debebat, et reliqui Apostoli extraordinarii, etc. quod docet Bellarminus Lib. iii. de Verbi Dei interpr. c. 4., fundamento carere mihi videtur.

Col. 631. A. § Secundo.

Non antea veniet Antichristus, quam omnino intereat Romanum imperium.] Lactantius L. 7. c. 25. mihi videtur aperte asserere, nec finem mundi nec adventum Antichristi esse posse, ante deletam urbem Romam.

CAP. III.

Col. 632. B. § Porro alii.

Itaque anno D. a Christo putavit (Lactantius) fore mundi finem.] Immo dicit 'videtur,' et præterea eum ita non putasse satis constat, quum eodem Lib. 7. c. 14. aperte dicit, necesse esse ut maneat mundus in hoc statu per sex millia annorum; quem locum etiam citat Bellarminus, paulo infra. Et repetit hanc suam opinionem Lactantius etiam hoc ipso capite 25. L. 7.; ergo non putavit anno 500 a Christo fore mundi finem.

Forte hæsitavit Lactantius inter hæc duo; necesse est mundum manere per sex millia annorum; et necesse est mundum interire post sex millia annorum completa. Utraque enim verborum forma apud eum reperitur, L. 7. c. 14.

DE ROMANO PONTIFICE.

Col. 633. A. § Hæretici.

Cum omnes docuerint Antichristum esse Romanum Pontificem.] At omnes, quos hic hæreticos vocat Bellarminus, non docuerunt papam esse illum magnum Antichristum.

CAP. IV.

Col. 637. A. § Sciendum est.

Ita ut publica sacra omnino cessent.] Videtur aliquantulum restringere hæc verba Bellarminus, L. 3. de ecclesia militante. c. 16. § Ad illud Pauli, et c. 7. in fine.

Col. 637. A. § Prima ergo.

Impediet omnia exercitia veræ religionis.] Vide cap. 7. et cap. 14. col. 667. [§ Denique tempore Antichristi.]

Col. 638. C. § Ad loca illa.

Paulum, cum ait . . . exivit sonus eorum, accepisse præteritum pro futuro.] L. 2. de verbo Dei, c. 15. [§ Probatur secundo.] Col. 103. B. [Bellarmine's statement in this passage is 'Apostoli per totum orbem terrarum Evangelium prædicarunt.']

CAP. V.

Col. 639. B. § Probat hoc.

Sicut tibiæ duæ sunt, et longissimæ.] Infra §. Quod etiam non. [In the passage to which this note is annexed, Bellarmine seems to imply that both legs of the statue mentioned by Daniel are still remaining, and in the latter that only one remains.]

Col. 640. B. § Quod etiam non.

Quod imperium adhuc, &c.] Supra § 2. [This is a cross reference to the previous note.]

CAP. VI.

Col. 644. A. § Probatur secundo.

Item Lactantius lib. 7.] Lactantius ibidem non nominat Eliam, sed dicit tum Deum missurum magnum Prophetam, &c.

CAP. VIII.

Col. 648. B. § Ad id vero.

Certum numerum pro incerto poni, quando ponitur aliquis numerus plenus et perfectus, ut 10. 100. *mille.*] infra. c. 13. § Nunc ad argumenta. [In this passage Bellarmine maintains that the seven hills of prophecy are not to be understood as a certain fixed number.]

CAP. IX.

Col. 650. B. § Denique idem.

Ante mundi finem.] Annon sequitur hinc, neminem posse scire Antichristum, nisi qui et mundi finem, quod hominibus omnibus negavit Christus? Et c. 17. § Neque obstat.

CAP. X.

Col. 651. B. § Præterea conjectura.

Cum enim Antichristus debeat esse Rex potentissimus.] Cap. 12. § Nam Antichristus. [In this passage Bellarmine maintains that Antichrist

will first be manifested to the Jews, who will form his first followers, and not the Latins, as Irenæus supposed.]

CAP. XI.

Col. 655. B. § Quarto.

Nisi characterem ostenderit.] Verba sunt, 'nisi habeat,' [Apoc. xiii. 17.] et nescio an opus erit palam ostendere.

Col. 655. C. § Pari ratione.

Romanæ Ecclesiæ adhærere . . . signum fuit et character hominis vere Catholici.] Sed an signum permanens, quæritur?

Col. 656. C. § De adoratione.

Prostrata, inquit, ante crucem.] Aliud est adorare ante crucem, et aliud adorare crucem ipsam. Nam antequam Superstitio invaluit, pie devoti, sæpe (ni fallor) istis sensibilibus objectis, memoriam in divinis tardam refricantibus, et ad orandum, et ad adorandum movebantur.

CAP. XII.

Col. 657. A. § Non esset.

Antichristum nasciturum ex Diabolo] "Erit malo spiritu genitus." Lactant. L. 7 c. 17.

Col. 657. B. § Non esset.

Et eo modo hominem gignere.] Difficultas est, an ita potest hominem gignere; ne transferendo semen vires amittat.

Col. 659. B. § Nam Antichristus.

Qualis erit Antichristus.] Cap. 10. § Præterea conjectura. [See above, Col. 651. B.]

Col. 659. D. § Denique.

Denique R. Levi Gerson . . . exponit de Pontifice Romano.] At interim Judæi nonnulli putant Papam esse Antichristum.

CAP. XIII.

Col. 660. B. § Quod autem.

Quod in ipsa Christi Ecclesia sedem suam sit habiturus Antichristus, probant ex Paulo, qui . . . intelligit verum templum veri Dei.] Col. 664. [In this latter passage Bellarmine maintains that the temple must not be understood of the Christian Church, but literally of the temple at Jerusalem.]

Col. 661. A. § At hæc.

Si Ecclesiæ Christi solum ruinæ supersunt.] Non dicit simpliciter solum ruinas ecclesiæ Christi superesse, sed superesse inter eos. Nam etsi portæ inferi nunquam prævalebunt adversus Ecclesiam secundum se totam, prævalebunt tamen, et sæpe prævaluerunt adversus partes ejus; et pars tantum, et una provincia ecclesiæ Catholicæ Italia est.

Col. 661. B. § At hæc.

Illa enim jam ruit.] Ita: sed non simpliciter, sed apud illos, &c. [Lutheranos et Calvinistas.]

Col. 662. D. § Ratio autem.

In privatis domibus loca quædam destinabant orationi.] Qui ergo potuerunt redire post destinationem hanc ad usum communem.

Col. 663. D. § Nunc ad argumenta.

Per septem autem montes.] Supra. c. 8. § Ad id vero. [See above, col. 648. B.]

CAP. XV.

Col. 672. B. § De miraculis sanitatum.

Quo miraculo evidens est, &c.] Herba illa ubi crevit ad fimbrias imaginis, omnia malorum genera curavit: ergo Deus voluit, &c. . . .

Ego non video hanc consequentiam. [The case here referred to is that of the statue erected by the woman whom our Lord cured of an issue of blood. See Euseb. Hist. Eccl. lib. vii. cap. 14.]

CAP. XVI.

Col. 673. C. § De secundo.

Lactantius, lib. 7. cap. 16.] Loquitur de tribus [Regibus] occidentis, sed non nominat eos: Ubi et dicit potentissimum illum hostem ab extremis finibus plagæ Septentrionalis oriundum.

CAP. XVII.

Col. 675. A. § Secunda opinio.

Lactantii, lib. 7. cap. 24, &c.] Aliquid simile hic narrat Lactantius, non tamen quod multum sit similitudinis. Neque nominat Gog et Magog.

Col. 675. B. § Hæc opinio.

Eusebius, lib. 3. Hist.] De mille annis loquitur ex Papia, sed de præliis post mille annos verbum nullum.

Col. 678. C. § Neque obstat.

Cum tamen constet post Antichristi mortem non futuros nisi XLV dies.] Annon hinc sequitur, quod qui tum vivunt, et vident non modo adventum sed et mortem Antichristi, determinate scire posse diem in quo finitur mundus, si adeo certum sit, post mortem ejus non futuros nisi 45 dies?

Et annon hoc contra Christum, Matt. 24. 36. De die et hora nemo scit, &c. . . .? Vide supra c. 9. § ult. [on which Laud has a similar note; see on Col. 650. B. supra.]

CAP. XIX.

Col. 681. D. § Et hoc dicitur

Prodesse autem defunctis vivorum preces.] Hoc supposito quod prosint, quo jure ea communicat Papa?

CAP. XXI.

Ibidem. D. § Jam vero.

Si recte accipiatur.] At utrumque minus recte profertur. [This refers to statements attributed to Luther and to one of the Popes, that Scripture was the source of heresies.]

CAP. XXIII.

Col. 695. A. § Porro ad.

Porro ad . . . monumenta religiosa non aliter alligamus cultum . . . quam alligaverit olim Deus ad sanctuarium.] An ergo eodem modo? Si enim sic, tum quædam non nisi ad hæc monumenta, nam quædam sacra Judæorum non nisi in templo.

Col. 697. C. § Evangelium quidem.

Illud unicum Sacrificium non posse . . . repeti . . . per manus sacerdotum Evangelium nusquam docet, &c.] Et ubi docet debere repeti? 'Hoc facite in meam commemorationem.' An illud ad Sacramentum tantum refertur, et non ad Sacrificium?

Col. 699. D. § At ubi, quæso.

Honorabile conjugium in omnibus. Cæterum si in omnibus, omnes . . . comprehendit.] In omnibus, in patre, aliter filiam legitimam non habuisset, et in filia, ut, cui possit et velit, nubat, sed in Domino. Sed misera fallacia est, non licet patri ducere filiam, ergo non licet ducere uxorem. Et sic in reliquis, &c.

Col. 700. A. § At ubi, quæso.

Vobis autem probandum superest, rite et legitime eos copulari, qui perpetuam continentiam Deo voverunt.] Et quibus, quæso, probandum restat, omnes qui perpetuam continentiam voverunt, debuisse ita vel vovere, vel posse præstare quod voverunt?

Col. 701. C. § Obscuravit quoque.

Iste fumus (in Apocalypsi) obscuraverit.] Sed quæritur an *iste* [Lutherus] fumus?

Col. 702. A. § Veniamus ad.

Lutherani caput unum proprie non habent.] Infra § Denique Angelus. [Bellarmine there speaks of Satan as the invisible head of the Lutherans.]

Col. 704. A. § Sed forte.

Inferos veros et locales.] Quasi non possint esse veri, nisi sint locales. Quum vel Deus ipse, qui maxime verus, minime localis sit.]

CAP. XXIV.

Col. 706. C. § At contra.

Ado . . . docet nullum fuisse Ioannem inter Leonem IV. et Benedictum III.] At quid si tantum veritatem celet? Nec enim expresse dicit non fuisse Papam Johannem 8um.

LIBER IV.

CAP. III.

Col. 713. A. § Quæ expositio.

Et tu, fratres tuos.] At qui dicunt orasse Christum pro ecclesia universali, non negant aliquid dictum Petro. Et ille habuit fratres.

Col. 712. E. § Quæ expositio.

Hæc non potest Ecclesiæ ius conferre, nisi dicamus totam ecclesiam aliquando esse peccatricem.] Ergo nec de Petro, nisi aliquando esse peccatricem.

Col. 712. B. § Altera expositio.

Pro peccatoribus nisi Petri.] Vide § Respondeo ad primum.

Col. 714. B. § De prima.

Pascuus eius Petrinus.] Ubi sunt?

Col. 715. A. § Præter hoc.

Theophylactus in c. 21. Luce.] Quid non ante Theophylactum?

CAP. IV.

Col. 719. A. § Observandum est.

Item Cyrillus et Eusebius.] Sed cur non citat ubi dicunt?

Col. 719. A. § Præterea S. Cyprianus.

Ad quæ perfidia latere non potest accessum.] Annon locus hic manifeste intelligitur de perfidia in facto, &c.?

Romanam fidem.] Ro. fides non potest [mutari], sed Ro. Ecc. potest amittere illam fidem saltem in quibusdam articulis.

Col. 719. B. § S. Gregorius Nazianzenus.

Semper eam retinet sicut decet urbem.] Non dicit 'retinebit.' Et 'Decet;' Quis dubitat? Sed non semper facit, aut credit, ut decet.

Col. 720. C. § Secundo, hoc.

Christum omnino voluisse, ut Petrus Romæ moreretur.] Cap. 'Per venerabilem.' [Tit.] 'Qui filii sint legitimi.' v. et Dist. 22. Ca. 'Omnes.'

CAP. IX.

Col. 732. C. § Post biennium.

Pontificatus abrogari.] L. 2. c. 30. § Est ergo quinta. [See Col. 619. A.]

CAP. XI.

Col. 734. D. § Decimus septimus.

Leo I. qui in epist. 79. . . . dicit] 34. q. 1 et 2. Can. 'Cum per bellicam.' [This is a reference to Gratian's Decretum par. ii. Caus. xxxiv. quæst. 1 and 2, where the letter of S. Leo, which Bellarmine refers to, is quoted.]

Col. 736. A. § At contra, extat.

Gratianus dist. 19. Canon 'Ita Dominus.'] Et Can. 'Secundum Ecclesiæ.' [i.e. Dist. xix. can. viii.]

Similiter ordinatos, vere esse ordinatos.] At Anastasius ibi loquitur non de charactere tantum, sed de executione, &c., quam Catholici negant ordinatis ab hæreticis. Verba sunt ibid. [Decret. Dist. xix. cap. vii. Ita Dominus.'] 'Rite fungi officiis acceptis debere decrevit,' &c. Sed et, hæc verba sunt etiam Gratiani non Anastasii, &c.

CAP. XII.

Col. 747. C. § Respondeo errasse.

Ad sortem laicorum redactus.] § Sed objicies. ⁎ [This mark is intended to imply that those words are inconsistent with the statement of the § Sed objicies, which occurs just below.]

CAP. XIV.

Col. 753. D. § Deinde circa.

Scripsit Otho Frisingensis.] Blackwell Exam. § 5. producit et Sigebertum et Othonem Frisingensem improbantes hoc factum Gregorii, &c. [The book here referred to is 'The examination of George Blackwell upon occasion of his answering a letter sent by Cardinal Bellarmine, who blamed him for taking the oath of allegiance. Lond. 1607.' Blackwell, it will be remembered, was 'archpriest of England' at that time. Bellarmine's letter to him is printed in King James's 'Triplici nodo triplex cuneus.']

Col. 755. A. § Respondeo nec.

Nec Celestinum, nec Innocentium aliquid de ea re (sc. de vinculo matrimonii per hæresim soluto) certi statuisse, &c.] At aliquid certe statuit Concilium Trident. [De Matrim. Canon V.] Cur huic hic non respondet Bellarminus?

§ Respondeo in primis. [Laud here refers to the following statement made by Bellarmine in this §, which occurs below, 'adhuc sentire licebat sine periculo hæresis, nulla enim adhuc præcesserat Ecclesiæ definitio.']

Col. 758. A. § Sed video cur.

(Calvinus) dicit, solum Christum esse in cælo.] ⁎ L. 4. de Christi anima. c. 11. § 'Item Zachar. 9.' contrariam opinionem ascribit Calvino et Bezæ.

Sanctos mortuos una nobiscum adhuc esse fide conjunctos.] Hoc est objectio apud Calvinum: objectio tamen quam ipse format.

CAP. XVIII.

Col. 775. C. § Ad id quod.

Nam leges absolute impositæ vix inveniuntur aliæ quam quatuor.] At sub his multæ particulares. At annon ita apud Judæos?

§ Quod autem. [In this § Bellarmine speaks of these four laws as rather a special application of the Divine law, than new laws in themselves.]

LIBER V.

CAP. II.

Col. 788. C. § Quod ad primum.

Dominium non . . . descendit ex jure divino.] c. 7. § Tertia ratio. [This refers to the use which Bellarmine makes of this statement, when he

DE ROMANO PONTIFICE. proceeds to show that a Christian people is bound not to tolerate a heretical King, if he attempts to establish heresy, the Pope being the judge of this latter point.]

Col. 789. A. § At Alexander.

At Alexander VI. divisit orbem nuper inventum Regibus Hispaniæ et Lusitaniæ.] Blackwelli Exam. § 135.

CAP. IV.

Col. 791. D. § Ex quo manifeste.

Nemo unquam . . . haberet potestatem . . . de posteris Jechoniæ, &c.] Annon Zorobabel qui nepos fuit Jechoniæ? Matt. 1.

CAP. V.

Col. 794. A. § Secundo objiciunt.

Bonifacius VIII., in extravaganti 'Unam sanctam.'] That Clemens V. made a Constitution to the impeachment of this of Boniface, Et quod hoc licuit, &c. Blackwell. Exam. § 92. 93.

Col. 794. B. § Respondeo, ad literam.

Ut postea exponemus.] § Item potest. c. 7.

Col. 795. C. § Respondeo ex illis.

Posteriorem Canonem.] At Canon hic, puto, est apud Gratianum: licet forte non apud eos qui urgent, et eorum methodum sequitur Bellarminus. [The Canon referred to is 'Quæcunque contentiones.' Decret. par. ii. Caus. xi. Quæst. i. cap. vii.]

CAP. VI.

Col. 794. D. § Explicanda.

Explicanda est sententia Theologorum.] Blackwell. Exam § 61. et 62, &c. wishes Bellarmin had not meddled with the question 'De indirecta potestate Papæ,' unless (if it have anye truth in it) he had handled it more pithilye, &c.

What a blowe Bellarmin hath given to the Pope's authoritye, &c.

Col. 795. D. § Quantum ad personas.

Tanquam ordinarius judex.] Ergo non potest omnino: nam extraordinaria potestas non transit ad successorem, &c. Blackwelli Exam. § 60.

At quid si hic sit sensus, non potest ut Papa ordinarie, directe: sed potest ut Papa ordinarie sed indirecte? &c.

CAP. VII.

Col. 798. A. § Sic enim habent.

Ita loqui in libris illis Bernardum, ut veritas ipsa loqui videatur.] Calvinus ibid. dicit Bernardum ita loquutum hæc (scilicet quæ ipse ibi ex illo protulit) tanquam si, &c., sed non dicit eum ita loquutum omnia quæ in illis libris, &c.

Col. 798. A. § Tertia ratio.

Non licet Christianis tolerare Regem infidelem.] At quum regna funduntur nec in fide, nec in gratia,—howe can they be shaken under pretence that either of them is impugned? Blackwell's Exam. § 123. Ob. p. 150, etc.

Col. 798. B. § Probatur.

Si ille conetur avertere populum a fide.] Negat Blackwell. Exam. § 78.

Col. 798. B. § Quod si.

Quia deerant vires temporales.] Blackwell's Exam. § 48. et 49, &c. Improbat hoc.

Herod et Pilat. c. 2. p. 6. probat habuisse vires ex Tertulliano. Carlton de jurisdictione. c. 4. § 13.

Col. 798. C. § Quod si.

Si vires adfuissent.] Blackwell. Exam. p. 2. negat.

Ergo si tum habuissent Christiani vires, peccassent non deponendo Neronem, &c., nam in eo fuit et meritum infidelitatis, quod est ratio Thomæ; et persequebatur Christianos, quod est ratio Bellarmini. Et tamen suadet Apostolus obedientiam, &c., quid non temporariam, donec succrescerent vires? &c. vide Blackwell. Exam. § 2. 3.

Col. 798. D. § Denique, cur.

Innocentius III. cap. Gaudeamus, extra de divortiis.] Magis aperte ibid. cap. Quanto. [Decretal. lib. iv. tit. xix. De divortiis, cap. 7. Bellarmine had quoted cap. 8.]

CAP. VIII.

Col. 802. C. § Deinde si quam.

Nam deinceps per annos, &c.] Ergo a translatione Imperii Constantinopolim ad translationem ad Germanos fuerunt anni circiter D.

Col. 803. C. § Nonum exemplum.

Gregorius VII. Henricum IV. deposuit cum approbatione et plausu.] It was done with great dislike and repyninge, &c. Blackwelli Exam. § 52.

CAP. IX.

Col. 804. A. § Quantum ad.

Mero latrocinio.] § ult. [In this § Bellarmine maintains the assertion, 'imperia per latrocinium acquisita tandem longo tempore fiunt legitima.']

CAP. VII.

Col. 874. B. § Respondeo, non.

(*Gregorius Naz.*) *desperaret se legitimum Concilium . . . visurum*] Non [illegible]cipit Sardicense quod legitimum fuit.

Col. 875. A. § Respondeo, Augustinum.

Quid enim est veritas auctoritatis, nisi vera et certa auctoritas.] Sed [illegible]iverso gradu, &c.

Col. 875. A. § Aliud testimonium.

Sic priora emendatione indigent, &c.] c. 8. p. 890. § Respondeo, quæstio[illegible]nem. [In this § Bellarmine admits, in some cases, the propriety of [illegible]t. Augustine's statement, that earlier Councils may be amended by [illegible]ubsequent ones.]

Col. 875. B. § Respondeo, primo.

Præcepta enim mutantur.] c. 2. § 1. Quid? num præcepta morum? [See above, col. 867. C.]

Col. 875. D. § Respondeo Concilium.

Quo anteponitur Episcopus C. Politanus Alexandrino.] Imo in hoc conc. [Chalced.] non est actum ut anteponeretur aliis; quod antea, &c.; sed ut par esset ejus authoritas Ro. Patriarchæ, &c. Junius.

[This is a reference to Fr. Junius *Animadv. in Bellarmin.* Opp. Theol. tom. ii. col. 1074. lin. 23.]

CAP. VIII.

Col. 878. D. § Quinto.

Non esse idoneos ad sacerdotium.] Bellarminus in respon. nec reddit canonis hujus [Conc. Nic. Can. i.] rationem: nec quomodo hic cum sequenti canone [Can. iii.] convenit, ostendit.

Col. 882. A. § Secundus error.

Decretum . . . de honore Sedium . . . poterat mutare.] Ergo non est de fide secundum Bellarminum.

Col. 882. B. § Respondeo inprimis.

Concilium Carthaginense esse majoris auctoritatis . . . quia posterius, &c.] Infra § De concilio. [See following note.]

Col. 885. A. § De Concilio.

Anteponendum est Conc. Nic. II. quod . . . universalius, antiquius,] Supra, [§.] Respondeo inprimis. [This refers to previous note.]

Col. 886. B. § Primo, quia.

Libri illi Carolini.] p. 888. Libri Carolini extant tom. 3. Concil. *Jun. tom.* 2. p. 1032. [This is a reference to tom. ii. Opp. Theol. Francisci Junii, Fol. *Genevæ.* 1607.]

Col. 886. D. § Neque etiam obstat.

Auctor . . . librorum (*Carolinorum*) *hoc mendacium finxit.*] An hoc potuit esse incognitum illis?

CAP. IX.

Col. 891. D. § Respondemus.

Major pars (meliorem) . . nunquam vincit.] Hooker L. 5. p. 85.

CAP. X.

Col. 893. C. § De Provincialibus.

Et ideo ipso (Conc. gen.) errante tota Ecclesia erraret.] An sequitur?

Col. 894. C. § Quod autem.

(Concilia quædam particularia) videntur ipso usu Ecclesiæ quoddammodo probata.] Approbatio hæc melior [quam] Pontificis.

CAP. XI.

Col. 895. D. § Quarto, potest.

Nam non tenentur Episcopi . . . . sequi illam instructionem.] Ergone agnoscunt Papam infallibilem, et tamen non tenentur sequi?

LIBER TERTIUS DE ECCLESIA MILITANTE.

CAP. IV.

Col. 921. B. § Respondeo, varias.

Posse dici eos esse in ecclesia postquam exierunt.] Cap. 10. [See Col. 941. B. § Ac primum.]

CAP. V.

Col. 922. B. § Præterea Scriptura.

Cyprianus libro de unitate ecclesiæ.] Libro de simplicitate prælatorum. [The same correction is made throughout whenever Bellarmine quotes Cyprian de Unitate ecclesiæ.]

CAP. VII.

Col. 929. A. § Respondeo primo, sæpe.

Sicut lilium inter spinas, &c. . . . . Augustinus Epist. 48. '*Dicuntur,*' *inquit,* '*spinæ propter malignitatem, dicuntur filiæ propter communionem sacramentorum.*'] Hoc [Cant. ii. 2.] de sancta ecclesia dictum omnis Christianus agnoscit, inquit Aug. lib. de Unitate ecclesiæ. c. [35.]

Col. 931. A. § Pari ratione.

Quomodo etiam intelligi debet . . . . auctor operis imperfecti in Matthæum, Hom. XX., ubi dicit eum qui ab Ecclesia cadit, nunquam fuisse Christianum, intelligit enim secundum prædestinationem.] Ergo tu ipse, Bellarmine, sic vis intelligi, quum dicis Tom. 3. lib. 3. De Justifi. c. 14. fideles posse penitus deficere a fide vivificante; non intelligis fideles secundum prædestinationem, sed secundum Sacramentorum communionem, et professionem veræ fidei.

CAP. X.

Col. 941. B. § Ac primum.

Jam desierunt omnibus modis.] Immo non omnibus modis secundum ipsum Bellarminum, c. 4. [See Col. 921. B. § Respondeo, varias.] adhærent enim ecclesiæ secundum aliquid.

CAP. XII.

Col. 949. A. et B. § Primum ergo.

Sive intelligas Christum . . . sive Petrum, &c. &c. . . . fundamentum Ecclesiæ est aliquid sensibile.] Ergone Christus, an Petrus, nunc sensibiles?

Col. 950. C. § Ultimo.

Abscondi non potest.] Et ideo necesse est, ut omnibus terrarum partibus nota sit: quæ verba immediate sequentia apud Aug. [Lib. iii. contra Epist. Parmen. cap. 5.] miror prætermissa a Bellarmino.

CAP. XIII.

Col. 951. D. § Accedant tertio.

Parabolis, quibus omnium consensu significatur Ecclesia.] Ipse tamen hoc negas. c. 4. [§ At licet. 'Melius respondetur cum Augustino . . . per agrum non significari Ecclesiam, sed mundum.']

CAP. XIV.

Col. 953. C. § Secunda.

Ad episcopos qui sunt Ecclesia repræsentative.] Aliud est ad episcopos et totum clerum: aliud ad Episcopos in concilio.

Col. 954. A. § At contra.

Hoc modo officinæ librariorum essent columnæ veritatis.] Scurriliter; neque enim sic ecclesia custos.

Apostolus non meminit hic Scripturarum.] Quoties ipse rejecit hoc genus argumentandi.

Col. 954. B. § Præterea secundo.

Si Ecclesia . . . erraret, Christo et Spiritui Sancto error tribueretur.] Neutiquam, sed est infirmitas quum non sequitur Dominum suum.

Col. 954. D. § Respondet Calvinus, ideo.

Non igitur est verum, Ecclesiam nihil docere.] Sed ultima resolutio fidei hic non est in hoc, quod ecclesia ita docet.

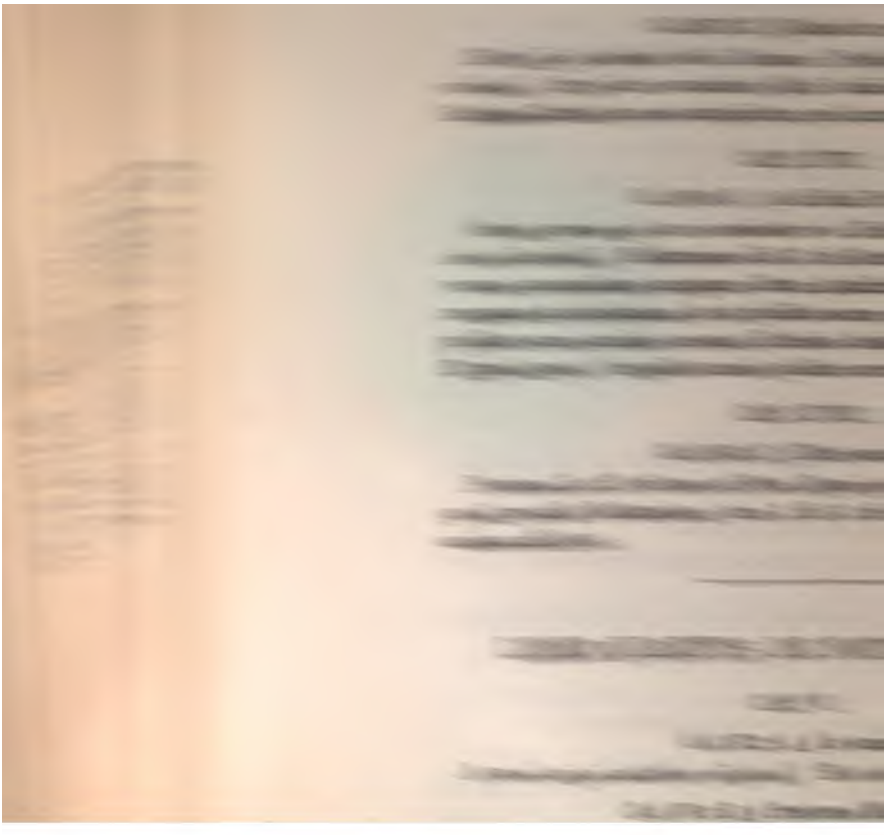
Col. 955. A. § Quinto.

Antequam Scripturæ scriberentur.] Sic ante Novum Test., ergone nunc non est necessarium?

Multæ barbaræ nationes.] Et quid hoc ad viam ordinariam?

Col. 955. B. § Probatur.

Augustinus, lib. 1. *cont. Cres.*] Et loquitur de re, cujus non est exemplar in scriptura. Ibid. [cap. xxxiii.] prin. (non exemplum sed doctrina vel deductio, &c.



DE CLERICIS.

CAP. XIX.

Col. 1082. C. § His testimoniis.

Eusebium lib. 5. *Historiæ cap.* 24.] In meo codice c. 25. et versio est 'Septem cognati mei.'

CAP. XX.

Col. 1085. D. § Ad locum igitur.

De piis fœminis . . . quæ sequebantur Apostolos.] An hoc irridente mundo, et persequente propter fidem, suspicione et justo scandalo caruisset? Vide et Junium, Tom. 2. n. 18. p. 1229.

CAP. XXI.

Col. 1088. C. § Nam sicut.

Non tenemur comedere, nisi quando periculum est, ne pereat individuum.] Vel detrimentum saltem gravius accipiat.

Non tenemur ducere uxorem, nisi quando periculum esset, ne species humana periret.] Vel esset detrimentum castitatis, ut § Adde etiam.

Col. 1091. B. § Argumentum quartum.

Nec omnes debent esse sacerdotes, sed solum ii, qui videntur hoc donum habere.] Qui habent; aut non est responsio. Nam argumentum est; Non omnes capere videntur: sed non omnes capiunt.

CAP. XXIV.

Col. 1102. D. § Ad hæc, illa.

Et illi quoque qui fornicariam.] Intelligit ergo notam fornicariam, &c.

CAP. XXVIII.

Col. 1115. D. § At objicit Calvinus.

Theodoretus lib. 1. *hist. c.* 20.] In aliis editionibus est c. 19. fine.

Col. 1116. A. § Respondeo, more solito.

Non dicit episcoporum.] At immediate præcedentibus verbis mentio est episcoporum et non populi.

Col. 1117. C. § Respondeo primo.

Dominum loqui de seipso tantum.] Et videtur quod loquatur de seipso tantum, nam qui didrachma accipiebant accedentes ad Petrum interrogant de Christo solo, Magister Vester non solvit didrachma? Matt. 17. 24.

At tum cur Christus respondet, Da iis pro me et te, v. 27? pro te quia tu debes: pro me ad evitandum scandalum: ideo dicit (ne scandalizemus), tu pro aperta injustitia: Ego quia non est satis iis nota filiatio mea.

Col. 1343. D. § Primo, quia.

ſus debuisset . . . insinuare hunc esse errorem, ne daret occasionem.] ra verborum tollit occasionem errandi.

Solide argumentaretur.] Solide ad illos quorum, aut inter quos, fuit.

ſa credant quidam errantes.] At forte generalis tum error fuit in Corinthiaca.

veterum Historicorum.] At argumentum negativum est, &c. uenti dicit Tertullianum hoc asserere, &c.

Col. 1344. A. § Primo, quia.

merito Chrysostomus, &c., hanc expositionem ut falsam rejiciunt.] enim esset ut videtur; Tertullianus dicit hunc errorem fuisse Apostolorum, quia in hoc loco 1 Cor. 15. sic dicitur; sensus ujus loci hic erit, quia ita hunc locum exprimit Tertullianus. expositionem ex Paulo approbat Jo. Scalig. notis in novum Lond.

Col. 1345. C. § Hæc expositio refellitur.

go recte dicitur baptizari aliquem pro mortuo.] Non potest recte quid inde; quum ut 1ª sit opinio ex errore quorundam hic dispustolus; error autem potest ea dicere quæ non recte dicuntur.

CAP. VIII.

Col. 1351. B. § Ad hunc locum.

lici fere omnes Epulonem in Gehenna esse dicunt.] L. 2. c. 2. § 3. § Respondeo nos, &c. [The former reference is to Lib. ii. c. 2. idus ibidem, to the words "Neque loquitur de inferno inferiore, inferno in genere, ut complectitur omnia loca ad quæ descendennes homines ante Christi resurrectionem." The second reference 4. § Respondeo vos, is especially to the words "id enim omnes ci credunt ex cap. 16. Lucæ." Bellarmine having here said only mnes."]

CAP. XV.

Col. 1374. B. § Ad quartum.

lubium est, prodesse.] Et in Enchir. c. 110. non est negandum etc.

Col. 1374. B. § Respondet Petrus.

se est dicere Augustinum . . . . de aliqua re dubitasse.] At dubitavit ɔto.

Col. 1374. D. § Dico igitur.

recte Augustinus dicit posse quæri.] Non plane video, quî huc ɔossunt illa verba Aug. Enchirid. c. 69.

DE PURGATORIO.

LIBER SECUNDUS DE PURGATORIO.

CAP. II.

Col. 1379. A. § Secundus ibidem.

Neque loquitur de inferno, &c.] ✕ L. 1. c. 4. § Ad hunc locum. [See above, Col. 1351. B.]

CAP. VI.

Col. 1391. A. § At his non obstantibus.

Omnes aut incerti aut obscuri.] At inter eos Tertullianus, Justinus, Isidorus.

CAP. XVIII.

Col. 1408. C. § Sententia communis.

Per exclusivam 'solis.'] Non reperio hoc vocabulum 'solis' in loco illo apud S. Augustinum.

CAP. XIX.

Col. 1412. A. § Ad aliud ex Conc. Elibertino.

Quia fiebat ex superstitione gentilium.] Hæc responsio videtur non satisfacere rationi allatæ a Patribus in Concilio, scilicet de non inquietandis spiritibus defunctorum. Præterea quæri potest cur putarit concilium spiritus defunctorum inquietari per hanc ceremoniam: et eo magis quod displiceat illis ejusmodi error, &c. &c.

DE SANCTORUM BEATITUDINE.

CAP. VIII.

Col. 1451. C. § Primo modo.

Et singulis annis, &c.] Hæc ultima verba 'et singulis annis, &c.' non sunt apud S. Cyprianum.

CAP. IX.

Col. 1452. C. § De tertio.

Posse Pontificem errare.] Annon ipsi agnoscatis totam ecclesiam posse errare in iis quæ sunt facti?

Col. 1452. C. § Altera est.

Insolentissimæ insaniæ esse disputare.] Annon ibi disputat S. Aug. [Epist. cxviii. (liv. Bened.) sect. 5.] de iis quæ ex antiqua traditione descenderunt in universalem ecclesiam, et non de iis quæ nupero præcepto Papæ imponuntur toti Ecclesiæ?

Col. 1452. D. § Altera est.

Denique tenemur obedire Pontifici.] Quid si certe noverimus ipsum in mediis blasphemiis mortuum et in vita hypocritam egisse?

Col. 1453. B. § Quarto, probatur.

Non est . . . credibile Deum non adesse ecclesiæ suæ sic dispositæ et supplicanti.] Ecclesia sic disposita petit multa a Deo quæ non concedit, neque tamen hinc concluditur quod ei non adest, &c.

Col. 1453. B. § Ultimo, probatur.

At in hoc nullus usquam error deprehensus est.] Forte deprehensus ab iis qui volunt videre. Si non, quid inde? quum raro potest sine revelatione e cælo?

CAP. X.

Col. 1454. A. § Quantum ad tertium.

Nullum est enim sacrificium in ecclesia, nisi commune et a Deo ipso institutum.] Sed sacrificium debetur Sanctis canonizatis, hic, et c. 7. § 3.; ergo ostendant ubi a Deo institutum, quod hic requirit.

CAP. XII.

Col. 1455. A. § Tertium argumentum.

Non meminisset latriæ.] Nominatim non veniebat in quæstionem latria. Calvin. L. 1. Instit. c. 12. § 3.

CAP. XVI.

Col. 1466. C. § Porro Calvinus.

Litaniis Papistarum nullam unquam fieri Christi mentionem.] "Ubi sanctis mortuis nihil non honoris defertur." Omisit hæc. Nec hæc verba [scil. "nunquam nobis in precibus Christum occurrere."] ibi sunt.

Col. 1466. D. § Porro Calvinus.

Et terminantur 'per Christum Dominum nostrum.'] Hoc præoccupat Calvinus, ibid.

Col. 1466. D. § Tertio dicit.

Dicit (Calvinus) solum Christum introisse.] Non dicit solum in Sanctuarium ingressum, &c.

Col. 1467. A. § Quarto dicit.

Plane ut Deos, &c.] Non secus ac in tutelarium Deorum fidem se contulerunt.

Col. 1467. C. § Septimo.

Calvinus deducit non posse invocari Sanctos, &c.] c. 17. § Est tamen. [In the section here referred to Bellarmine asserts that, 'quantum ad verba,' we may say 'S. Petre, miserere mei,' though in the present section he concedes that, 'oratio sacrificantis dirigatur ad Patrem.']

CAP. XVIII.

Col. 1470. C. § Accedat ultimo.

Calvinus dicit . . . . . Deum voluisse ut nullum nobis esset commercium cum sanctis mortuis.] Omnes ejusmodi rationes subduxit Deus. Loquutus autem est de variis et particularibus votis.

Sed nec illis nobiscum] "quantum assequi licet conjecturis." ibid.

DE SANCT. BEAT.

CAP. XIX.

Col. 1473. A. § Sequitur quinta.

Sancti ... pie atque utiliter ... invocantur.] c. 20. § Deinde quod ad. [In this § Bellarmine speaks of our necessity urging us to this course, 'nullum mandatum requiritur, quando ipsa necessitas nos impellit,' though in the passage before us he looks on it only as 'pium et utile.' See below, Col. 1487. C.]

Col. 1473. C. § At solutio.

Quæ verba Salomonis, &c.] Vide Bellarmin. in Psal. 131.

CAP. XX.

Col. 1480. B. § Ad locum Ambrosii.

Qui astrorum cursus colebant.] Agit de astris, sed ratio quam reddit generalis est omnibus creaturis.

Col. 1480. C. § Ad locum Ambrosii.

'Non esse opus suffragatore' intelligitur ex parte Dei.] Addit S. Ambros. 'sed mente devota,' ergo non opus suffragatoribus nec ex parte nostri.

Col. 1480. C. § Dices, hoc idem.

Dices, hoc idem poterant respondere Gentiles.] Ergo immediate accessibilis est: ergo quidni sic accedamus? &c. § Præterea Coloss. infra, e § Deinde quod ad.

Theod. in cap. 1. ad Coloss.] Ergo et aliter potest [Deus accedi] quam per sanctos.

Col. 1481. D. § Hinc solvitur.

Mediatorem quodammodo redemptionis.] S. Aug. ibid. [Contra Epist. Parmen. lib. ii. cap. 8.] meminit interpellationis: mediatoris: exorationis: orationis: et ne verbum addit de redemptione. Ergo verisimile est quod ibi agat de mediatore intercessionis, non redemptionis. Et omnia hæc, dum respondet loco S. Johan. 9. 'Deus peccatores non exaudit.' Ergo de intercessione.

Quin et Bellarmin. hic dicit 'quodammodo:' et sic ni fallor, omnis qui intercedit, innitendo scilicet et premendo meritum Christi.

Col. 1482. B. § Urget Calvinus.

Respondeo, B. Augustinum velle dicere Christum esse per quem omnes interpellant.] At S. Aug. ib. bis dicit 'interpellat,' &c. &c. et opinor satis novit quod voluit dicere.

Col. 1482. C. § Urget Calvinus.

Quia ipsi egent Christo.] At quî, quæso, egent [Angeli] Christo (quod subnectit) si non oratione ejus. Et si Angeli non indigebant oratione Christi, quia nunc confirmati: ergo nec animæ beatæ, quia nunc et illæ confirmatæ.

Col. 1482. D. § Ad tertium locum.

Concilium (Laod.) non damnat quamlibet venerationem Angelorum.] Sed verbum Theodoreti est, 'Ne precarentur Angelos:' ergo preces illis fundere, idololatria illa fuit de qua concilium loquitur.

Col. 1484. C. et D. § Alii postremo.

Revelari eis a Deo orationes nostras.] Ergo revelat Deus orationes nostras, ut illi easdem orationes ad Deum deferant. Quid hoc? Ergo etiamsi sciant, non tamen ideo invocandi, &c.

Col. 1486. B. § Respondeo, nihil.

Unde Job ult. dicit Deus: Ite ad servum meum Job] Sed Jobus tum in vivis. "Membrorum omnium adhuc in terra laborantium, preces invicem, &c." S. Aug. l. 2. con. Epist. Parmen. c. 8. Et infra, § Promissio denique. [In this § Bellarmine meets this objection by stating that the Saints after death 'tunc maxime vivunt.']

Col. 1487. B. § Argumentum sextum.

Nullum exstat Scripturæ mandatum, vel exemplum.] Kemnit. par. 3. Exam. p. 293.

Col. 1487. C. § Deinde quod.

Quando ipsa necessitas nos.] At c. 19. § 1. dicit pie et utiliter sed non necessario. [See above, Col. 1473. A.] Et supra § Dices hoc idem. [See Col. 1480. C.]

Col. 1487. D. § Sed ut ad rem.

Deum posse . . . sine Sanctis etiam multa vel omnia dare.] Quid! an invitus concedit quod potest omnia?

DE RELIQUIIS ET IMAGINIBUS SANCTORUM.

CAP. IV.

Col. 1502. A. § Dices, nec coluerunt.

Credibile esse corpus (Moysis), licet mortuum, conservasse adhuc splendorem.] Negatur apud S. Aug. l. 1. de mirabil. S. Scrip. c. 35.

Col. 1502. C. § Dices, idem.

Nec desunt in ecclesia qui et literis et sermonibus populos doceant.] Nec defuerunt in ecclesia Judaica tempore Ezechiæ, quum tamen cultus latriæ serpenti æneo deferebatur.

CAP. VIII.

Col. 1512. D. § Quarto probat.

Si Gregorius in scholæ Spiritus edoctus fuisset] 'Hac in parte' addit Calvi. Lib. 1. Instit. c. 11. § 5.

CAP. IX.

Col. 1520. C. § Ad tertium dico.

Quæ non habentur pro Diis.] Nam de idolis quæ habentur pro Dils, fatetur et ipse, c. 13. § Quartum mendacium.

CAP. XIII.

Col. 1532. D. § Secundum mendacium.

Secundum mendacium est.] Mendacium illis attribuit Calvin. l. Instit. c. 11. § 10.

Col. 1534. B. § Quartum mendacium.

Calvinus lib. 1. *cap.* 2. § 9.] Et postea ultimis verbis ejusdem §.

Col. 1534. C. § Quartum mendacium.

Ut vere crederent ipsa idola vivere.] c. 9. § Ad tertium dico. [See also Col. 1520. C.]

DE CULTU SANCTORUM.

CAP. X.

Col. 1601. B. § Quod igitur.

Qui existimabant debere Christianos servare dies festos Novi et Veteris Testamenti.] Hoc non impedit quominus ad tempus utriusque Testamenti festa fuerint observata. Et infra § Prima sententia, et infra § Quarto docent, et § Neque argumenta, et cap. 11. § 4, et cap. 12. § 4 authoritatem.

Col. 1602. A. § Tertius error.

Tum etiam ut aliquam remissionem concedamus famulis.] Infra § Denique summa, et § Quarto opera.

Col. 1602. C. § Quarto docent.

Non potuit imponi postea sub necessitate.] Infra § Neque argumenta.

Col. 1602. C. § Præterea quia.

Paulus . . . . resistit Pseudo-apostolis volentibus inducere obligationem factorum.] Sed Judaicorum, ut infra § Neque argumenta.

Col. 1603. A. § Tilemanus dicit.

Heshusius . . . significat Christum sibi esse Deum alienum.] At quid dicat corpus Christi esse Deum alienum; ei enim instituitur festum illud, et non ipsi Christo.

Col. 1603. B. § Calvinus dicit.

Et quidquid agimus esse peccatum.] Imo peccabiles circumstantias e in omni quod agimus.

Col. 1603. B. § Prima sententia.

Nullo modo licet Christianis Sabbathum observare.] At hoc non impe quominus a prima cessatione legis licuit.

Col. 1604. B. § At hæc solutio.

Vitam beatam præfigurat.] Infra § Sed contra. ['Non enim sustuli observationem certorum dierum, sed mutavimus.']

Col. 1604. C. § Secundo probatur.

Quos etiam adversarii.] Non omnes: quod satis notum est.

Col. 1609. B. § Quarto antiqua.

Nego illum (Paulum) aliquando coluisse Diem Sabbathi.] § 2. [See above, Col. 1601. B.] Et § Quarto docent.

Col. 1609. C. § Adde ultimo.

Ad testimonium Socratis dico, Socratem hæreticum fuisse Novatianum.] Et Novatiani errabant circa festa, c. 12. § Quintus error.

Col. 1610. B. § Secundo objiciunt.

Respondeo (Augustinum) loqui de præcepto Sabbathi, ut est generale præceptum.] Sed annon ergo per speciale præceptum subintellectum magis prohibet peccatum illo die quam alio?

Col. 1610. D. § Objicies, si.

Non . . . omnia peccata prohibentur hoc præcepto . . . de Sabbatho, quia non erat necesse.] At quid si utile fuit, ut magis?

CAP. XII.

Col. 1615. A. § Ad auctoritatem.

Johannem celebrasse Pascha XIV die, ut se accommodaret.] At diu vixit S. Johan: an illa accommodatio sic semper in usu? Cur ergo dicitur in illis initiis? cap. 10. § 2.

Col. 1615. C. § Quintus error.

Quintus error est Novatianorum.] Victor et Polycarpus statuerunt non hinc solvendam communionem, sed ut pro consuetudine loci. Sozom. 7. c. 19. Et reprehensus Victor quia excommunicavit, &c. et veteres etiam sic, &c. &c. Socra. 5. c. 21. Euseb. 5. c. 25, 26.

Col. 1615. D. § Iste autem error.

Qui Pascha egerint ante æquinoctium cum Judæis.] Imo Judæi non ita, hoc ipso cap. § Adde etiam.

CAP. XIV.

Col. 1622. B. § Itaque prima.

Dicitur septuagesima.] Cur non dicebatur septima: ut sic tolleretur error de numero dierum?

CAP. XV.

Col. 1622. D. § Natalis Domini.

Meminit Clemens lib. 5.] Cap. 16. § Ad objectionem. [In this section the feast of Christmas is spoken of as of later introduction.]

TOMUS SECUNDUS.

DE SACRAMENTIS.

LIBER PRIMUS DE SACRAMENTIS.

CAP. VII.

Col. 14. A. § Sic etiam.

Calv. lib. 4. Instit. c. 14. § 13. . . . de omnibus Sacramentis . . . non aliquam reprehendit.] Non. Ideo nar nemo reprehendere.

CAP. IX.

Col. 22. A. § De aliis.

De aliis sacramentis non est ita notum.] D. Field in Appen. L. 3. De Eccles. § 13.

CAP. XVII.

Col. 45. A. § Tertio dico.

Quam circumcisio ut haeretici fingunt in quocunque esset, testificatio esset justitiae illius.] Sic etiam quasi baptismus in quocunque esset, testificatio esset fidei ejus? Et tamen Baptismus omnibus, &c. &c.

Col. 46. A. § Respondeo. Iris.

Si quis crederet verbo, non egeret illis signis.] Ergone Fidelis non egebat apud Judaeos circumcisione? Quid igitur sibi vult Institutio Dei?

Col. 46. A. § Adde quod.

Ea perpetuo memoriali, sic.] Sed non memoriali tantum.

Signum circumcisionis . . . fuisse postulatum a Deo ab hominibus.] Non lego ubi homines postulaverunt circumcidi: Immo sensus est, Deus exigit ab hominibus.

Col. 47. B. § Haec etiam non.

Distinguitur baptismus noster a baptismo Judaeorum.] i. a latronibus.

Col. 48. B. § Secundo. S. Petrus.

Non obsignando et testificando.] i. non tantum: et nos non negamus justificare.

CAP. XXIII.

Col. 74. D. § Prima igitur.

(Alensis) 4 par. q. 24, membro. 1. dicit Sacramentum Confirmationis post mortem Apostolorum institutum esse.] Est q. 9. m. 1., sed addit, 'Quantum ad formam verborum, et materiam elementarem,' &c. &c.

Idem Alexander Quaest. 59. m. 3 . . . Sacramentum Poenitentiae non fuit a Christo institutum.] Tot quaestiones non sunt. Sed p. 4. q. 14. M. A. 3. apertissime dicit, sacramentum Poenitentiae institutum a Domino. Ultimis tamen verbis addit 'Quodammodo Institutio dici potest.'

CAP. XXVI.

Col. 89. D. § Respondeo, negando.

Per Spiritum Sanctum . . . . intelligimus potestatem remittendi peccata. L. de Sac. ordinis. c. 2. § Secundum facile.

IBER SECUNDUS DE SACRAMENTIS.

CAP. XXV.

Col. 174. D. § Secunda probatio.

: tota Ecclesia per annos C D. perniciosissime, &c.] Et quid ita lata tantum significatione Sacramenti vocabulum usurpavit?

ıerniciosus est error circa sacramenta, quam circa alia dogmata.] ı omnia alia? si ita, falsum est. Si non, ita periit vis argu-

ıntorum cognitio . . . pertinet . . . ad praxim singulorum hominum.] ıia sacramenta septem ad singulos?

: Sacramentorum usus ad notas Ecclesiæ pertinet.] Sed num ergo latiori scilicet vocis ambitu?

Col. 175. B. § Secundum testimonium.

idem omnino cum Latinis semper sensisse.] Et quid hoc etiam, si ıtum vocabuli usu?

Col. 175. C. § Secundo mentitur.

non tam facile accepissent.] At non explicuisti quam facile.

Col. 175. D. § Tertium testimonium.

'mus auctoritatem . . . præsentis Concilii.] Quid, sive legitime tum sit illud concilium, sive non?

ri . . . non (possunt) parere fidem, nisi humanam.] Ergo vox ɔarit divinam?

CAP. XXVIII.

Col. 183. B. § Ordo excellit.

atio aliquando . . . confertur a . . . sacerdote.] ⁎ L. de Sacramento :. 5. § 5.

DE SACRAMENTO BAPTISMI.

Col. 205. D. § Neque testimonia.

autem ille ignis.] Lib. 2. de effectu Sacramentorum. c. 3. , negari non potest.]

CAP. VI.

Col. 221. D. § Ad argumentum.

ı potest decedere (Martyr) sine charitate.] Ergo aut falsum est it Apostolus, 1 Cor. 13.; aut distinguendum est inter traditi- 'poris ut ardeat, et martyrium.

[illegible] PRIMUS DE SACRAMENTO EUCHARIS[illegible]

CAP. II.

[illegible]

[illegible] Caivinus, [illegible]

[illegible]

[illegible] Non habet [illegible]

CAP. III.

[illegible]

[illegible] *Eucharistia.*] [illegible] Bellarmine compares [illegible] immolatio victimae [illegible]

CAP. IV.

Col. 342. B. § At in hac.

[illegible] Cap. 5. § Quintum [illegible] Cap. 12. § Responsio, S. Augustinus. Et c. [illegible]

Col. 342. C. At in hac.

[illegible] At c. 3. § Tertia figura, exponit [illegible] Bellarminus de sacramentis Baptismi et Eucharistiae. Et c. 5. [illegible]

Col. 343. [illegible] Unicus restat.

[illegible] Certe: si intelligamus de petra [illegible] Sed Christus, ut est petra spiritualis, et comestibilis et potabilis. Vide c. 5. § Quantum ad primum.

CAP. V.

Col. 346. D. § At haeretici.

[illegible] *illic non agi de sacramentali esu, quod* [illegible] At quid si hoc verbum "illic" non refertur ad locum, S. Johan. 6. [illegible] non agi de Sacramento: sed ad rem ibi tractatam. [illegible] non agi illic, non simpliciter de sacramento, sed non de sacramentali ejus esu, illic, sed de spirituali?

Col. 348. B. § Quartum argumentum.

Idem [illegible] *est manducare et bibere in sumptione per solam fidem.*] Et in sumptione sub una specie.

Col. 348. C. § Quintum est.

Corpus Dominus, ut sumitur sola fide, non defuit veteribus.] c. 4. § 2. 3. [illegible] [In these sections Bellarmine maintains the contrary position to this against Peter Martyr.]

CAP. VII.

Col. 354. C. § Ad ultimum.

Verbum Christi acceperunt Capharnaitæ.] At horum opinionem non orrexit Dominus, sed tantum arguit eorum dubitationem. Ibid. c. 6. § Secundo ex.

Col. 356. A. § Respondeo verba.

Verba, quæ citantur, non pertinent ad Sacramentum proprie.] Sed cur non proprie pertineant ad sacramentum? Eodem modo loquitur de pane vitæ hic, et ver. 51. ubi incipit agere de Sacramento, secundum Bellarminum. Ibid. c. 5. § 2. Quin et de Manna agit. v. 31, et v. 49. seque ac v. 58. Quem panem typum fuisse Eucharistiæ probat Bellarm. c. 3. § Tertia figura. Cur ergo magis typus post v. 51, quam ante? c. 5. § 2.

Col. 356. A. § Respondeo primo.

Tamen mens legislatoris . . non erat obligare nisi ad res ipsas sumendas . . quæ . . . sumuntur . . . sub una specie.] Petitio principii est: nam unde hoc constabit?

Col. 356. B. § Respondeo primo.

Fructus . . . perceptionis oritur . . . non ex modo sumendi.] At hic quum sit pars institutionis, non est tantum modus, et deficit comparatio.

CAP. VIII.

Col. 356. D. § Quantum ad primum.

Una in pronomine 'Meum.'] Sed c. 10. refutat quatuor fundatas in pronomine 'hoc.'

CAP. IX.

Col. 360. A. et B. § Respondeo nihil.

Distinguenda sunt præcepta . . . a cohortationibus.] At multa præcepit Dominus, quæ omnes noverunt etiamsi non præcepisset: an ideo sequitur eum non tam præcepisse quam hortari? &c.

Col. 360. B. § Quod attinet ad dogmata.

Deus est unus.] Quam difficultatem ponit, credere Deum esse unum.

Col. 361. B. § Argumentum secundum.

Loquebatur cum solis Apostolis.] An etiam et ita Paulus cum solis Apostolis?

CAP. X.

Col. 366. B. § Quod igitur.

'Est' . . . potest dimittere suam significationem.] At dicitur, Ego sum Vitis: et ego sum ostium: an ipsam essentiam notat? &c.

Col. 368. C. § Altera tamen.

Hoc est illud corpus.] Illud corpus; esto. Sed annon fieri potest sub figura?

Col. 368. D. § Altera tamen.

Panis enim, ut Symbolum . . . utrumque corpus significat et mysticum et naturale.] Utrumque certe. Sed an in uno aliquo loco utrumque?

Col. 389. B. § Respondeo, eo loco.

Christi accepit Augustinus corpus Christi mysticum, &c.] Dicit Civ. Dei, lib. xii. cap. 25.] horum opinionem fuisse de his averunt corpus Christi: At quis, quæso, unquam corpus ım comedit? Verba quidem quæ immediate subjungit ex ɜ corpore mystico sunt, sed sequuntur manifestissime con- in corpore, non manducationem corporis, &c. Nec (quan- refellit opinionem hanc (ut vult Calvinus) de manducatione i corporis; sed sequelam quam inde deduxerunt, salvos qui in unitate ecclesiæ percepissent hoc sacramentum, ii essent.

ebat corpus Christi.] Non ita accipiebat: nam aliud est n hoc percipere in Ecclesia, et hoc esse Sacramentum stici, (quod utrumque dicit S. Aug.): aliud vero hoc sacra- ni quum comeditur pro ipsa ecclesia.

impios comedere corpus Christi.] Sed quid ergo? An secun- bid.) impii re vera comedunt? Non dicit S. Aug. nisi ex ıtium opinione, &c. Inquiunt, &c.

CAP. XIV.

Col. 390. D. § Sed urget Martyr.

um Eucharistiæ est corpus Christi, &c.] Si non est, quî tran- o?

Col. 391. A. § Respondeo cum.

de speciebus corruptis.] Ergo an accidentia sine substantia redi stomachum et corrumpi?

Col. 398. B. § Denique illa.

us vere ascendit.] At non undique par ratio propter humani- ti.

Col. 401. A. § Dico secundo.

apud Augustinum eadem erat esca Judæorum et Christianorum sam, sed solum quoad significationem.] At annon S. Aug. antea licit illa et nostra, utcunque signis et specie (i. elementis) , tamen esse in re quæ significatur paria? Et quî in re um in significatione, ut hic? Aliud etiam (ni fallor) est, in re quæ significatur (quod dicit S. Aug.), et quoad signifi- od hic, &c.

Col. 402. B. § Respondeo, si.

fationem 'Sursum Corda' quam . . . adversarii negligunt, &c.] a Anglicana.

LIBER TERTIUS.

CAP. XXIII.

Col. 551. § Respondeo, ad singula.

lo fidei proponi non poterit, quod libri Evangelistarum . . . sint inæ.] At Kemnitius loquitur supponendo scripturas.

DE SACRA. EUCHA.

Col. 552. A. § Tertio addit.

Qui Scripturam condidit.] Est idem Spiritus Sanctus. Quæri est an Ecclesia semper declarat secundum eundem, saltem m Romana?

LIBER QUARTUS.

CAP. XX.

Col. 632. B. § Explicatis iis.

Privaverit populum usu calicis.] c. 24. § Respondeo non.

CAP. XXI.

Col. 634. C. § Cæterum veritas.

Istam veritatem inventum Scholasticorum.] i. concomitantiam.

Col. 635. D. § Tertium principium est.

In specie panis cum corpore Christi.] Et quid hoc ad ipsum sa tum, quum non instituit Dominus in una specie, sed in duabus!

Col. 635. D. § Accedat nunc.

Tamen virum et integrum permanere.] Et tamen in duobus e respectu sacramenti instituti.

Col. 636. A. § Accedat nunc.

Non enim ponunt animam, sed corpus tantum et sanguinem.] Q aut quæ ratio probat?

Col. 636. C. § Denique communis.

Sub specie panis se accipere.] c. 23. § penult.

CAP. XXII.

Col. 638. D. § Secunda propositio.

Eucharistia . . . est . . . quædam imitatio sacrificii in cruce Quæritur, si imitatio sit, quî offertur proprie et vere Deo corp guis Christi? Quod asseritur, L. 1. de missa. c. 5. § E contra

Col. 639. D. § Utraque autem.

Illa duo signa, species videlicet panis, et species vini, non tam quam integrales partes hujus Sacramenti esse videntur.] c. 24. § incommodum. [In this section Bellarmine speaks of the tw as 'partes *sacrificii* (not merely *sacramenti*) integrantes poti essentiales.']

Col. 640. A. § Utraque autem.

Ad eandem rationem pertinere cibum et potum spiritualem.] Non in Scriptura vel patribus exprimitur aliquando per unam speci sacramentum, ergo sic et administrari. Nec hoc: exprimit u sufficienter et perfectionem et unionem, ergo, &c.

Col. 640. B. § Jam quod attinet.

Nam tota efficientia nascitur ex ipso Christo.] Quin et hoc non sequitur deserendam esse formam institutionis.

Col. 640. C. § Huc accedit.

Nec ullo modo ut Sacramentum sit, una species pendet ab altera.] Annon hoc modo, quod conjunxit ea Christus in ipsa institutione?

Col. 640. C. § Accedit etiam.

Fidelium consensus, &c.] Immo sunt fideles qui dicunt mutilum, etiamsi tu non dicis.

Col. 640. C. § Accedunt denique.

Accedunt denique typi, &c.] Figuræ in una specie non concludunt institutionem: quia figuræ sunt ad plurimum imperfectæ adumbrationes.

Col. 640. D. § Accedunt denique.

Etiamsi Apostolus conjungat . . . cibum spiritualem . . . et potum spiritualem.] c. 24. § 3. Et c. 24. § Respondeo, non.

Col. 641. A. § Quarta propositio.

Siquidem sumantur . . . temporibus diversis . . . sunt duo Sacramenta.] Sed annon mutila utraque?

Col. 641. B. § Ex his ad.

Atque integri Sacramenti ratio.] Non integri.

Col. 641. C. § Ad confirmationem.

Populo datur cibus spiritualis, qui . . . virtualiter continet, &c.] At quid hoc ad institutionem: si debuit in scedulis duabus?

CAP. XXIII.

Col. 642. A. § Ac ut a sententia.

Tamen oculis utramque sumunt non minus quam sacerdotes.] Sed non instituit Christus, ut oculis tantum.

Col. 642. C. § Tertia propositio.

Et confirmatur hæc ratio ab exemplis similibus.] At hæc institutio non pertinet ad omnes.

Col. 642. C. § Præterea.

Quam ex rara sub utraque.] Deinde quæ necessitas, ut sit rara sub utraque?

Col. 642. D. § Denique posita.

Sub duabus sine illo ingenti obedientiæ fructu.] Consequens esset, quam qui sub duabus ut Christo obediat?

Col. 642. D. § Sit ultima.

Nihil spiritualis fructus.] Ergo obedientia Institutioni est nihil.

Col. 643. B. § Probatur igitur.

Vel ex re contenta.] Vel ex vi institutionis, quod omisit.

Col. 643. C. § Respondeo, Symbolum.

Si significet plenius, id est, aliquid plenius.] Plenius, relatione ad institutionem, utroque sensu.

Non tamen aliquid significat . . . quod ab altera specie . . . non significetur.] Quid est ergo sanguis effusus?

DE SACRA. EUCHA.

Col. 644. A. § Respondeo, jam.

Fructum ex utraque specie a populo capi posse, &c.] Quid hoc ad insti-
tionem? neque enim de posse disputatur.

Sacramentorum fructus consistat in confirmanda fide.] Non dicitur toto
et tum quid absurdi?

Col. 644. B. § Respondeo, sancti.

*Non tribuunt peculiarem effectum sanguini Domini, ut distinguitur con-
corpus.*] At quid opus ad hæc confugere, quum Christus in utraque in-
stituit? Et quid in peculiarem aliquem effectum utrique tribuit?

Col. 644. D. § Respondeo, alius.

Qui est cibus quidem, sed potum continens.] Dent ergo panem intinctum
vel maceratum.

Col. 645. A. § Quartum argumentum.

Eucharistia sub specie panis Sacramentum est.] Non integrum.

Col. 645. A. § Respondeo, idem.

Idem argumentum fieri posset de duabus particulis consecrati panis.] In-
stitutio nihil meminit de particulis vel haustibus.

Col. 645. B. § Respondeo, idem.

Nisi . . majori . . ardore spiritus percipiatur.] Quod plerumque fit.

Col. 645. C. § Neque ideo frustra.

In his omnibus [miraculis] nihil erat inutile et superfluum.] At ubi es
institutio aliqua de miraculis?

Col 646. A. § Quintum argumentum.

Nam si in triduo mortis Domini eucharistiam Apostolus aliquis consecrasse
c. 21. § Denique communis. Et hic huic particulæ nihil respondet B
larminus.

Col. 646. A. § Respondeo, corpus.

Instrumenta formaliter differunt per diversam virtutem, &c.] Et q
impedit, quominus habeant diversam virtutem operativam, licet ejusd
rei, et per eandem causam.

Col. 646. B. § Respondeo, corpus.

Etiamsi panis non convertitur in divinitatem.] * Annon asseruit, c.
§ Sed hæc?

CAP. XXIV.

Col. 646. D. § Quod igitur.

Pleræque figuræ Eucharistiæ manducationem sub una specie significa
c. 22. § Accedunt denique.

Figuratum enim figuræ respondere debet.] Nulla necessitas ut in omnil

Col. 647. B. § Neque obstat.

Nam Gregorius ponit duas explicationes.] Non ille ponit distincte d
expositiones.

Significetur potus sanguinis.] Nec dicit hanc esse minus probabilem

Potum sanguinis absolute.] Et verbum est bibere. Nec somniavi
neganda specie vini.

Col. 647. D. § Respondeo, quod.

respondet manducationi victimarum.] Sed cur non magis respon- ?

Col. 647. D. § Respondeo, non.

contendimus nos pro necessitate unius speciei.] Infra § Denique addit. § 1.

Col. 648. A. § Respondeo, non.

od autem (Melchisedec) dederit manducandum ex nullo verbo colligitur.] non ex illis, v. 19. Benedixit ei, &c.; et utique dando panem et m quæ protulit ad refectionem et non ad sacrificium solum.

Col. 648. B. § Respondeo, non.

cap. 19 *Joan. . . . sub una tantum specie Eucharistia designatur.*] ificationes partiales an concludunt contra expressam constitu- em?

Col. 648. B. § Secunda ratio.

nam speciem sufficere docet ad salutem.] Unam exprimens pro duabus statim dicit unam sufficere.

Col. 649. A. § Instat Kemnitius.

Non enim Augustinus dicit Christum dedisse utramque speciem.] Nec at.

Col. 649. B. § Denique addit.

Non addidisse 'hoc facite,' cum panem benedictum in Emaus dedit.] At it 'Hoc facite,' ubi utramque speciem [dedit]; ergo voluit nos, &c.

Hoc exemplo licere . . . communicare sub una.] Supra § Respondeo non, [See above, Col. 647. B.] Immo a nudo exemplo non semper uitur utile esse.

Col. 649. C. § Neque Kemnitius.

Lucas describit . . . quid populi facerent, &c.] Numquid ergo populus it? aut num solus populus perseveravit, &c.?

Col. 650. A. § Et miranda est.

Et ex uno calice.] Sunt hæc verba in editione, Genevæ, 1583. Et in rg. editionis Plantinianæ, 1568.

Col. 650. B. § Quarta ratio.

Manichæi nunquam communicabant nisi sub specie panis, &c.] c. 26. § era solutio. [Bellarmine here remarks, 'S. Leo ad Manichæos dete- dos jubebat observari, non eos, qui modo sub una, modo sub utraque cie communicabant, sed eos tantum, qui nunquam sub utraque com- nicabant.']

Manichæi . . . negabant Christi veram mortem.] Negant etiam in veri- e carnis natum; ergo indigne etiam corpus accipiebant. S. Leo. ibid. recusabant nisi latendi gratia.

Nec Epiphanius, nec Augustinus notarunt errorem illum.] Quia include. ur in prædicta hæresi.

Col. 650. C. § Deinde testimonium.

Si omnes coacti fuissent bibere.] At quid si mulier illa putasset suffi- s esse, si profanaverit unam speciem?

DE SACRA. EUCHA.

Col. 650. C. § Alterum exemplum.

Si autem Romæ non fuisset libera Communio sub utraque specie.] Infra § Cardinalis, et § Ordo Romanus. [The first of the sections refers to Cardinal Hosius's attempt to show that Communion in one kind was always observed in the Church of Poland, and the latter described the peculiar practice enjoined in the Ordo Romanus for the admixture of a small portion of consecrated wine, with a mixture of unconsecrated wine and water for the use of the people.]

Col. 650. D. § Alterum exemplum.

Asservatio Sacramenti, &c.] Omnia hæc possunt esse exhibita sub utraque specie.

Quæ ex his et aliis necessaria putabantur, forte occasionem præbuerunt communicandi sub una specie. Sed non debent pervertere generalem institutionem. Infra § Primum incommodum.

Col. 652. B. § Quintus ritus.

In pœnam gravis alicujus delicti.] Aut aliquid est in communione sub una specie tantum, aut nihil. Si nihil, quî potest esse pœna pro gravi delicto? Si aliquid, cur negatur laicis?

Col. 652. C. § Quod in Parasceue.

Ex quo intelligimus in publico etiam cœtu Ecclesiæ usum fuisse unius speciei.] C. 25. § Ultimum postulatum. Calvin. 4. Institut. c. 17. § 49. et § 48.

Col. 654. B. § Ordo Romanus.

Parvo calice effundi, &c.] Abusus hic fuit. Deinde concludit non solere populum bibere, quia bibebat.

Quod revera esset sanguis Domini.] At ipsi docent consecrari quicquid sit in mensa.

Col. 654. C. § Est autem conjectura.

Neque enim unquam fuit usus consecrandi multos simul calices.] Sed annon sicut et nunc vas aliquod majus? Nec plures?

Col. 654. D. § Est autem conjectura.

Non potuisse in eadem actione repeti sæpius consecrationem.] Potuit et hoc, licet an factum sit quæro.

Col. 655. B. § Neque ad hoc incommodum.

Nam Christus instituit quidem sub duplici specie, sed non jussit dari omnibus sub duplici.] Et tamen est, 'Bibite ex hoc omnes.' Et ipsa institutio est præceptum respectu materialium: quæ nulla authoritas ecclesiæ potest mutare.

Col. 655. C. § Joannes Brentius.

Cur Ecclesia Catholica jus non habebit interpretandi.] Quia necessitas est interpres, et non illa! et § Sequenti.

Col. 656. A. § Quartum incommodum.

Cum duæ illæ species.] C. 22. § Utraque. [See above, Col. 639. D.]

Col. 656. A. § Denique hoc.

Sed quis dedit Philippo auctoritatem mutandi sacramentorum materiam?] Nemo Philippo, sed Deus necessitati forte, aut sub una specie in eo casu.

CAP. XXV.

Col. 658. C. § Primum est.

Calvinus in antidoto Articulorum Parisiensium.] Et Lib. 4. Instit. c. 17. § 50.

Col. 659. A. § Respondeo, Christus.

Non tamen prohibuit dari, &c.] Sic nec prohibuit calicem: et æque jussit in verbis, Hoc facite.

Col. 659. B. § Respondeo, Argumentum est.

Paulus vel Domini exemplo, &c.] Quasi non esset præceptum.

Col. 660. A. § Respondeo, removeantur.

Quia sacrificium integrum esse, et integre consumi debet.] Annon esse debet etiam sacramentum integrum recipientibus?

Col. 660. D. § Respondeo, mirabilis.

Post datum autem calicem illud (hoc facite) non repetivit.] But there is 'post datum calicem.' 1 Cor. 11. 25. Vide § Jam vero illud.

Col. 661. A. § Nec quidquam.

Similiter et calicem, &c.] At cur non sic: similiter et.

Col. 661. D. § Sed hæc omnia.

Ubi videmus tradi historiam de Institutione Sacramenti, non autem præceptum de utraque specie sumenda.] Et cur non in institutione tale præceptum, quale in institutione fuit.

Col. 662. A. § Postremo falsum est.

Ita ut omnia quæ ibi (in Epist. ad Corinth.) habentur, ad omnes pertineant.] At hoc non dicitur.

Col. 662. B. § Jam vero illud.

Non significant igitur hæc verba posteriora, ut calix debeat dari.] At ver. 26. est etiam 'quotiescunque comeditis.'

Col. 662. B. § Quæritur.

Quæritur . . . an demonstret (Hoc facite) consecrationem et distributionem . . . . an . . . . manducationem et bibitionem.] c. 27. § Respondeo dupliciter. [In this passage Bellarmine admits that the words include both meanings.]

CAP. XXVI.

Col. 663. D. § Respondeo, illa.

Ubi nulla fit mentio Communionis.] Sed quis docuit separare quæ conjunxit Christus.

Col. 664. A. § Eadem solutio.

Tertullianum dixisse nos sanguine vesci, non bibere.] At qui corpore et sanguine vescitur, quum sanguis est sub elemento vini, præsupponitur bibere non comedere vinum.

Col. 664. A. § Respondeo, primo.

Satis est, si in ecclesia aliqui sint, qui id faciant.] Aliqui, i. solus sacerdos conficiens.

Col. 664. D. § Quod autem.

Qui dant in sola aqua consecratum . . . mutant materiam.] Utrum gravius mutare materiam: an tollere partem materiæ? vide infra § Undecimo proferunt.

Col. 665. B. § Respondeo, primum.

Jussit . . . bibi, sed ad hoc satis est, si ab aliquibus bibatur.] At in textu est Omnes.

Col. 666. C. § Respondeo, duplex.

(*Sacrificantes*) *nullo modo debent unam speciem sine altera sumere, cum ipsorum sit holocaustum consumere.*] Ergo an debent comedere totum panem qui offertur?

Col. 666. D. § Altera solutio.

(*Ut supra diximus*) *S. Leo . . . ad Manichæos detegendos jubebat observari.*] c. 24. § Quarta ratio. [See above, Col. 650. B.]

Fecerunt ut laterent; latere non potuerunt, nisi utramque receperunt, si utraque semper in usu. Omnino declinabant calicem: ergo sub utraque specie eis obtulit ecclesia.

Col. 667. A. § Decimo tertio.

Bibi autem debere . . . non dicunt.] Sed verba Christi sunt, Bibite ex hoc.

Col. 667. D. § Secundo observandum est.

Nulli . . tunc erant ministri a credentibus distincti.] Sed institutio generalis fuit pro omnibus.

Col. 668. C. et D. § Vicesimo.

Verba . . . sunt ista in Sess. 13. [*Conc. Constant.*] *Licet Christus instituerit ut omnes, et Licet Christus instituerit et dederit, &c.*] Apud Nicolinum Tom. 4. p. 301.

Consului locum, et adhuc mihi non satis apparet cur (hoc non obstante) non referatur etiam ad clausulam de una specie: quum ante hæc verba æque mentio sit de utraque specie: et de tempore post cœnam: et illatio quæ sequitur verba, licet prius de jejunis et postea de una specie.

CAP. XXVII.

Col. 669. D. § Respondeo, si proprie.

Quia quælibet species continet rem utriusque speciei.] Ergo, in sola etiam vini specie potest.

Col. 670. B. § Respondeo, hæreditas.

Qui non bibunt, accipiunt idem in una tabula, &c.] c. 22. [§ Quarta propositio.]

Col. 670. B. § Respondeo, dupliciter.

Commemoratur Christi mors uno modo per repræsentationem . . . altero modo per memoriam.] Sed hoc facile refertur tam ad manducandum quam ad consecrandum. c. 25. § penultima.

Col. 670. D. § Sexta ratio.

Catholici non quærunt . . . palati . . . consolationem.] Nec ille.

Respondemus . . . sanguinem totum in specie panis contineri.] Ergo an Sacerdotes, qui utraque specie plus toto? An totus bis? c. 22. § penultima.

Col. 671. A. § Septima ratio.

Non est autem pars essentialis species vini.] Annon partes essentiales sunt, materialis et formalis? pars cujus materiæ est calix.

Baptismus fiebat per immersionem, &c.] Baptismus instituitur in una materia, Cœna in duabus.

Minus abluit aspersio quam immersio.] Qu. An immersiones sint partes integrales an materiales Baptismi?

CAP. XXVIII.

Col. 671. D. § Ac primum.

Communio autem est usus Sacramenti.] Sed usus Sacramenti debet esse de tota essentia rei permanentis.

Col. 672. B. § Tertio movit.

Movit Ecclesiam . . . concordia populi Christiani.] c. 24. § Alterum exemplum. [See above, Col. 650. C.] et § Cardinalis, &c. [See Col. 654. A.]

CAP. XXIX.

Col. 674. A. § Ad hoc argumentum.

(*Respondet Lutherus*) *non ait Accipite et adorate, sed Accipite et manducate.*] Sed an qui dicit 'accipite, manducate,' inhibet ut adorantes manducemus?

CAP. XXX.

Col. 675. C. § Quarto argumentantur.

Quia in omni creatura Deus est.] Deus in omni potest. Sic Vasquez, L. 3. de Adora. Disputat. per totam.

DE MISSA.

CAP. II.

Col. 682. C. § Hæc sententia.

Scriptura . . . opponit opera . . . virtutum sacrificiis.] Ita: sed typicis.

Verum, ac proprie dictum sacrificium.] Cur verum et proprie dictum conjungit, (quod et hic et passim facit) non satis intelligo. Quum omne verum non sit statim proprie dictum. Et ipse inter hæc distinguit infra § Sed facilis est responsio.

Col. 682. C. § Secundum argumentum.

In omni sacrificio proprie dicto requiritur res aliqua sensibilis, quæ offeratur.] Quid si responderent, hoc verum esse in sacrificiis typicis?

DE MISSA.

Col. 682. D. § Secundum argumentum.

Et hunc habere aliquid, quod offerat.] Quia hic erat Pontifex novæ legis, cujus sacramenta illi dicunt esse sacrificia typica, § 3.

Col. 682. D. § Tertium argumentum.

Negari non potest, quin sacrificare sit actus proprius . . . . . religionis.] Vide. cap. 3. § 1. &c.

Col. 683. A. § Tertium argumentum.

Opera virtutum . . . vocantur . . . sacrificia . . . cum addito, ut sacrificium laudis.] At § 4. ex Psal. 50. Spiritus contribulatus dicitur sacrificium Deo. Et Hebr. 11. 17. Vide. c. 27. § Quod ante sit.

Col. 683. B. § Tertium argumentum.

Non sacrificium, &c.] c. 9. § Respondet secundo. [See below, Col. 714. D.] Et c. 10. § Catholici contra. [See below, Col. 716. B.]

Col. 683. § Quartum argumentum.

Unum est tantum verum ac proprium sacrificium.] At quî ergo sacrificium Missæ aliud ab hoc? c. 6. § 4.

Col. 683. C. § Quintum argumentum.

Sacrificio improprie dicto sacerdotium improprie dictum respondeat.] At quid si sacerdotes novæ legis sint improprie dicti sacerdotes? nam sunt tantum ministri summi sacerdotis cui nullus est successor. c. 6. § 4 et 5. et § Respondeo sacrificium.

Col. 684. D. § Unum est.

Sacrificium . . verum est omne opus . . . relatum ad illum finem, quo beati esse possimus.] Non dicit S. Aug. et proprie dictum. Vide supra. § 4.

Col. 685. B. § Sed omissa.

Sacrificium . . . requirit . . . consumptionem rei quæ offertur.] § His ergo rejectis. [The idea of a consumption is omitted in the definition of a sacrament given in this section.]

Col. 685. D. § Neque his.

Colligimus eum . . . sacrificasse, ita ut panem illum et vinum ad honorem Dei consumpserit.] Edebant, &c. Gen. 14. ul., ergo Melchisedech non consumpsit panis et vini illius substantiam: quod requiritur in horum doctrina respectu Eucharistiæ; Et expresse c. 21. § 3. Et tamen c. 25. § Ad aliud argumentum, dicit manducationem esse Sacrificii Missæ consumptionem.

Col. 686. C. § Tertio mirum est.

Non posse colligi ex divinis literis.] Non haberi in, sunt verba Kemnitii, ut supra § Venio nunc ad.

Col. 686. D. § His ergo rejectis.

A legitimo ministro res aliqua . . . consecratur.] Cap. 6. § 4.

Et transmutatur.] C. § Sed omissa. Et cap. 15. § Adde ultimo. Et c. 20. § penult. Et c. 21. § 3. Et c. 27. § Quod autem sit.

Col. 687. A. § Primo igitur.

[illegible], offerre, docere,] cap. 6. § 5.

Col. 688. A. § Quinto diximus.

[illegible]timo ministro.] Vide c. 7. § Denique quid clarius.

CAP. III.

Col. 688. D. § Sed una occurrit.

[illegible] sacrificii a nobis descripta requirit, ut . . . sit actio . . . religionis.] [illegible]deo in ipsa descriptione. § His ergo rejectis. cap. 2. Sed est, Ibid. [illegible]um argumentum.

CAP. IV.

Col. 690. A. § Nunc de partitione.

[illegible]crificium igitur proprie dictum.] Cap. 15. § Ad hunc secundum.

Col. 690. B. § Ratione formæ.

[illegible] holocausta, hostias pro peccato, &c.] C. 7. § Ex his igitur.

Col. 690. C. § Ratione formæ.

[illegible]uæ hoc solum differebant a superioribus, quod istæ poterant etiam in [illegible]tino manducari.] An hoc (quæ et istæ poterant in crastino, &c.) [illegible]ratur ad utramque speciem pacificorum? Certum est pro beneficio [illegible]ipiendo i. ad 2am. speciem referri. Ergo, agnus pascalis non fuit hostia [illegible]cifica pro accipiendo beneficio. Exod. 12. 10. Et tamen sanguis in [illegible]te illitus pro liberatione fuit. Eadem etiam est ratio, si verba illa [illegible]rantur ad alteram speciem pro beneficio accepto liberationis, &c. [illegible] 7. § Denique tertium.

Col. 690. D. § Colligit secundo.

Sacrificium pacificum (significat) statum proficientium.] At § præcedenti sacrificium pro peccato dignius est pacifico: Et sic quod dignius est, minus dignum significat, si pacificum denotet statum proficientium, et illud pro peccato, incipientium.

CAP. V.

Col. 691. C. § Formula Calvini.

Omnes aliæ (formulæ) . . . cavent, ne ulla fiat mentio oblationis.] Infra § 6. [Idipsum docent.]

Col. 692. A. § Idipsum docent.

Negant eucharistiam Deo offerri posse.] Supra § Formula Calvini.

Col. 692. A. § E contrario.

In Missa offerri Deo vere ac proprie corpus, &c.] L. 4. de Sacram. Euchar. c. 22. § 4.

Col. 692. B. § Ex his colligimus.

Utrum in Missa offeratur sacrificium propitiatorium.] An ergo est aliud sacrificium vere et proprie dictum in nova lege, quod non sit propitiatorium: nam fuisse in veteri nemo negat.

CAP. VI.

Col. 693. C. § Est etiam alia.

Cui nullus debeat succedere, &c.] Cap. 25. § 3. Et § proximo. Ergo si nullus debet succedere Christo in sacerdotio, nihil debet succedere corpori ejus in sacrificio, præcipue si relativa hæc sunt, ut c. 12 § Quintum argumentum.

Col. 693. D. § Est etiam alia.

Aliud sacrificium esse oportet.] C. 15. § Præterea patres. Aliud ergo in Eucharistia non est sacrificium corporis et sanguinis Christi: cujus ergo? Vide Cyprianum, infra § S. Cyprianus. Et c. 27. § Tertia propositio. Et L. 2. c. 4. § Quæ sententia. Et § Atque hinc tria. Et L. 1. c. 2. § Quartum argumentum.

Quæ Christo . . . per ministros suos tribuatur.] Ministri de quibus hic agit sunt sacerdotes (aliis enim non tribuit actionem sacrificandi:) ergo hoc nomen (ministri) non adeo vile, &c. Et c. 2. § His ergo rejectis. Et hic infra. § Euseb. Cæsariensis. Et § finali. Et c. 15. § Sed istæ omnes. c. 25. § 4. 5. Et § Respondeo mira. Et c. 27. § Quinta propositio.

Col. 694. A. § Præterea ante.

Si . . . Christus . . . ante incarnationem . . . sacerdotio fungebatur, quanto magis post incarnationem.] Certe et magis fungebatur in cruce figurarum veritas.

Quorsùm . . . . sacerdotium illius manet, si nunquam deinceps sacrificare debet?] Sacerdotium manet, etiamsi non ultra significat, quia alia sunt munia sacerdotis præter sacrificare. Ut c. 2. § Primo igitur dicimus, ex Tertul.

Col. 694. B. § Ad hæc argumenta.

Tamen esse secundum ordinem Melchisedech.] Infra § S. Hieronymus.

Æternitatem quoque.] Infra § S. August. Et § Theophylactus.

Col. 694. D. § Sequitur in sententia.

Nulla erat causa, cur corporalem refectionem præberet Melchisedech Abrahæ. . . . Quid igitur opus erat pane et vino iis, qui spoliis abundabant.] Nullane causa, quia non opus? At voluit gratias agere Deo pro victoria fidelium: et præterea amoris signum ipsi Abrahamo.

Deinde postea dicitur quod juvenes comederunt: At quî probabit hoc cognovisse Melchisedech? &c.

Col. 695. A. § Sequitur in sententia.

Scriptura . . . . debuit profecto alicubi tradere.] Miserrimam sapit hæc vox [*sc.* debuit] arrogantiam.

Siquidem ad sacrificium ordinatur sacerdotium, &c.] Non ad solum. c. 2. § Primo igitur dicimus.

Sacrificio ignoto necesse est etiam sacerdotium ignorari.] Non sacerdotium: sed quædam sacerdotii. Et quid si illud concedatur?

Erat enim sacerdos.] Erat sacerdos; ergo tum sacrificavit, non sequitur. Deinde adduntur hæc verba, non ut probent eum sacrificasse Deo, sed benedixisse Abrahamo. Sequitur enim ver. 19.

Col. 695. D. § Præterea non.

Gen. 48.] Annon ergo Jacob sacerdos?

Col. 696. B. § Sed præterea.

Eucharistiæ.] At potuit esse in typum Eucharistiæ, interim
ıcrificium: hic enim mera est petitio principii.
. . et eo modo sanctificatum.] Sanctificatum proculdubio: et
rofanum: gratiarum scilicet actione et benedictione Dei.
sed de eo modo dubium est.

Col. 696. C. § S. Cyprianus.

:et corpus.] Supra § 4.

Col. 697. A. § Eusebius Cæsariensis.

ch in sacrificio, solo pane et solo vino usum.] Vino solum et
licit Eusebius, sed non addit in sacrificio.
ıanis et vini.] Non dicit in specie panis et vini: sed vino et
ıentantibus mysteria, &c. &c.

Col. 697. B. § S. Epiphanius.

ta virtutem quæritur.] Quorsum hæc?

Col. 697. D. § S. Augustinus.

'stia offerenda consistere æternitatem.] Supra § 6. [See above,
|

Col. 699. C. § Ad hæc testimonia.

ordinem Melchisedech.] Infra § Sed hæc loca.

Col. 699. C. § Respondeo, falsum est.

erba Paulus ne citat quidem.] Rem citat, ut patet.

Col. 699. D. § Respondeo, falsum est.

ıtem Abrahamo majorem.] Sed Dei tamen: quod exprimitur.

Col. 700. A. § Respondeo, causa.

ı obtulerit panem et vinum, non perspicue ad excellentiam facit.]
ı perspicue ad excellentiam, quod Christus corpus et san-
n in specie panis et vini (ut hi volunt) obtulit, quum Aaron
nalia bruta? Ergo ad propositum facit maxime, &c. Cur
S. Paulus?

Col. 700. A. § Accedit præterea.

*. . omisit oblationem panis et vini, ne cogeretur explicare myste-
istiæ, quod altius erat.*] At cur mysterium Eucharistiæ
ıotuerunt Hebræi, quum antea illud, quicquid sit, Corinthiis
licet non in typo Melchisedech, &c.

Col. 701. A. § Et præterea ratio.

ıne cum Abel cum aliis nonnullis.] Annon itaque Abel suc-
abuit? Et qui sunt illi alii nonnulli?

Col. 708. D. § Denique, quid clarius. DE MISSA.

Et ideo quantum ad hoc sacrificium, mansit antiquum privilegium, ut omnes atresfamilias sacerdotio fungerentur.] At non mansit antiquum hoc privilegium, quia institutum fuit hoc ante determinationem Aaronis: nam ex illa ratione, cur non et alia præinstituta? Sed quia id expresse mandavit Deus, Exod. 1. 2.—Cap. 2. § Quinto diximus. [In this passage Bellarmine expressly states 'in lege scripta soli filii Aaron,' without alluding to any exception in favour of heads of families.]

CAP. VIII.

Col. 712. B. § Hoc fundamento.

Ipse fuit victima in cœna immolata, &c.] In cruce.

Col. 713. A. § Sed nos contra probamus.

Ex quibus testimoniis Patrum.] Ex dictis illis Patrum nihil sequitur contra illud Kemnitii, nisi forte ex loco S. Aug.

Col. 713. A. § Secundo probatur.

Aliæ cæremoniæ sacrificiorum . . in cruce impleri non potuerunt.] At sicut in parabolis non quælibet circumstantia observatur, sed scopus: ita forte in figuris.

CAP. IX.

Col. 713. C. § Sed contra objici.

Objici posset . . . impletum illud vaticinium in Samuele vel in Sadoc.] Samuel ergo an fuit Sacerdos? Immo potuit succedere ei etiamsi non in sacerdotio.

CAP. X.

Col. 715. A. § Hoc testimonium.

Non potest intelligi [*Mal.* i. 11.] *de sacrificio crucis.*] At quid si dicamus intelligi de Eucharistia, quæ sacrificium est improprie dictum, et typicum respectu sacrificii crucis? Vide c. 11. § Verba autem.

Quia illud non offertur in omni loco.] Quid si dicatur offerri in omni loco, quoad meritum: licet in uno tantum, quoad actum?

Col. 715. C. § At inquit ille.

Vel paucissimi et rarissimi, &c.] C. 11. § penult. [Tertium argumentum.]

Col. 718. C. § Tertium argumentum.

Nullum est . . si Eucharistia non est sacrificium proprie dictum.] C. 11. § penult.

CAP. XI.

Col. 722. D. § Gen. 22. Abraham.

Quia non poterant in alio loco . . . sacrificia rite offerri.] § penult. [See next note.]

Col. 723. D. § Tertium argumentum.

Quæ apud Judæos non fiebat legitime, nisi in templo.] § 2. Et c. 10. § 4.

Col. 724. A. § Tertium argumentum.

Quod aut nullum est, aut Eucharistia.] Immo sacrificium respectu cujus Eucharistia typus est. § 5. Vide et c. 10. § 1 argumentum.

CAP. XII.

Col. 725. D. Ad secundum.

Cum sanguis reipsa de corpore non egrediatur.] § Tertio quia La

Col. 726. A. § Ad quartum.

Agnus occidetur ab origine mundi.] Immo agnus qui adhuc occiditur, sed in plenitudine temporis occidetur, pro certitudine in praescientia Dei dicitur occisus.

Col. 726. C. § Tertio, quia.

Indicavit sanguinem . . . fundi in coena.] Sed non proprie: et nec proprie esse Sacramentum. Supra § Sed ista Kemnitii, § Ad secundum.

Col. 726. C. § Secundum argumentum.

Ex vera praesentia.] Quis negat veram praesentiam?

Col. 726. D. Secundum argumentum.

Pro nobis oblatae.] Proprie in cruce.

Ergo necessario in ipsa coena prius immolantur.] Certe neces improprie, et in repraesentatione proprii sacrificii in cruce.

Col. 726. D. § Sumi autem.

Sumi autem . . . ut participationem victimae Lutherani non negant Lutherus, c. 15. § 4. Sed videamus.]

Ad modum cessi et horrent corporis.] Ubi ergo concomitantia fiendam unam speciem

Col. 727. B. § Respondeo primum.

Christus enim corpus post resurrectionem . . . victima dici non Cap. 14. § ult.

Col. 727. D. § Restat una.

Manifesta est ecclesiae immolationis . . . mirum ipsa consecratio.] ipse c. 15. § Deinde esto. Sed apparenter tantum.

CAP. XIII.

Col. 728. D. § Septimum.

Ministrantibus, inquit. Cap. 15. § Igitur primus. Et § Actorum.

Col. 729. A. § Significari.

Neque significare potest ministerium verbi, aut sacramentorum.] . haec non exhibentur Deo annon tamen qui illa exhiben dicuntur Domino ministrare?

Col. 729. B. § Dices, qui.

Non addidisset et jejunantibus.] Quid ni? quum etiam jejun qui sacramenta administrant.

CAP. XIV.

Col. 729. D. § Ex his verbis.

Nunquam altare proprie dictum erigitur nisi ad sacrificia proprie dicta.] At immediate dixit antea, mensam Domini esse quoddam altare: quod videtur improprie dictum altare, &c. Et infra § ult.

Col. 730. B. § Tertium argumentum.

Ergo Deum hac oblatione cultu latriæ honorat.] Annon hæc omnia vera esse possunt, interim ut sit sacrificium tantum improprie dictum? vel an sequetur eum qui manducat Eucharistiam improprie fieri participem altaris?

Col. 730. D. § Deinde Kemnitius.

Ubi edenda apponebantur idolothyta.] § Sequenti. f. [The letter f refers to the note marked 'f' which occurs just below.]

Col. 730. D. § Hæc prima solutio.

Quid enim est idolium.] Et annon possunt ad mensam aliquam in idolio discumbere, nisi ad ipsas aras fiat discubitus?

Non erat quæstio, an liceret in conviviis Gentilium interesse.] f. Annon de edendis idolothytis apertissime Kemnitius, § præcedenti?

Col. 731. D. § At neque hac.

Manducamus id quod immolatur in mensa Eucharistiæ.] Quid impedit, quominus sit id quod immolatur in cruce, et repræsentatur in mensa?

Per novam immolationem.] C. 12. § Respondeo primum. [See above, Col. 727. B.]

CAP. XV.

Col. 732. B. § Hic igitur modus.

Eucharistiam solum esse sacramentum . . . ut adversarii sentiunt.] At non negant forte sacrificium esse, sed proprie dictum sacrificium.

Col. 732. C. § Sed videamus.

Tutius est omnia negare, quam Missam sacrificium esse concedere.] At concedunt Lutherani sacrificium esse; sic Bellarm. c. 12. § Sumi autem Christi. Et Kemnit. Ibid. § Respondeo primum.

Col. 733. D. § Præterea patres.

Sacrificium quod in ecclesia, &c.] C. 6. § 4. [See above, note on Col. 693. D.]

Col. 735. A. § Igitur primus.

Vocat . . Cyprianus oblationem Deo factam ipsam consecrationem panis, &c.] Infra § Deinde esto. [See next note.]

Col. 735. B. et C. § Deinde esto.

Non . . . possunt verba Patrum exponi de sola consecratione.] Supra § Igitur primus. Annon c. 12. § Restat una conditio, Ipse dixisti ipsam consecrationem esse actionem et immolationis et oblationis? Ita, sed actio oblationis non est ipsa oblatio.

Col. 741. D. § Neque valet.

Nullum offerunt sacrificium?] Cur hic iterum omittit proprie dictum?

CAP. XIX.

Col. 742. C. § Jam vero Patres.

Patres . . . offerunt Eucharistiam pro peccatis vivorum et defunctorum.] Sed tantum ut sacrificium repræsentativum crucis, &c.

CAP. XX.

Col. 744. B. § Probatur igitur primo.

Omnia sacrificia in hoc unum respiciebant . . . Non igitur distinguitur Christiana religio ab antiquis per sacrificium crucis.] At annon Missa (etiam secundum ipsum Bellarminum passim supra) in illud unum respicit? Cur ergo sacrificium crucis ut præteritum non distinguit Christianam religionem, æque ac Missa quæ illud ut præteritum respicit? Et infra § 4. c. 21. Et c. 25. § Respondeo, remissio, &c.

Col. 744. B. § Secundo, sacrificium.

Sacrificium crucis . . . neque mansit postea nisi per effectum.] Mansit in repræsentatione in cœna: et sic permanebit.

Col. 744. C. § Tertio, religio.

Religio quævis sacrificium externum ac visibile requirit.] Cur hic non addit proprie dictum?

(*Sacrificium crucis*) *est . . . respectu Christianorum invisibile.*] Illud quod in Eucharistia improprie et commemorative dicitur offerri, et visibile est, et potest frequentari, &c.

Col. 744. C. § Quarto, sacrificium.

At Christi occisio . . . neque ritus dici potest.] At quum Christus fuit sacerdos et victima, forte fraus est in verbo 'occisio;' mors dici debuit. Illa vero veritas: et determinata a Deo; et cultus latriæ; et propriissime sacrificium.

Col. 744. D. § Quarto, sacrificium.

Cum fuerit ipsa veritas.] § ult. [See next note but one below.]

Col. 744. D. § Accedat denique.

Si Eucharistia manducando consumeretur.] Cap. 2. § His ergo rejectis.

Col. 745. A. § Dices, cur ergo.

Ut præcise obtulit sacrificium crucis.] Quî ergo fuit veritas (ut § Quarto sacrificium) si non in sacrificio crucis? et si ibi, quî non successit typo Aaroni?

CAP. XXI.

Col. 745. B. § Probatur consequentia.

Christus non omnino sustulit (*instituta veteris legis*) *. . . sed aut perfecit, aut mutavit in meliora.*] Quæ mutavit in meliora annon sustulit?

Præcepta non sustulit.] i. moralia.

Col. 745. C. § Secundo, sacrificium.

Quarum ipsa substantia in Dei honorem consumitur.] Cap. 2. § Neque his repugnat.

Col. 745. C. § Tertio, causa.

Habuerunt . . sacrificia, ut Christi mortem . . . sæpe repræsentarent et commemorarent, &c.] Cap. 15. § Quod autem patres.

CAP. XXII.

Col. 746. B. § Tertia ratio.

Ita videmus in Baptismo, aliisque Sacramentis accidere.] Forte in hoc differt Eucharistia a Baptismo, quia qui hunc accipit nondum est intra ecclesiam, et ideo non potest seipsum, &c. Et similiter in reliquis quæ dicuntur sacramenta, qui accipiunt sunt extra quasi respectu illorum, &c. At sacerdos qui ministrat sibi Eucharistiam supponitur nullo modo extra. Deinde in Matrimonio (quod ipsi sacramentum volunt) partes contrahentes sibi ministrant, quod ad realia contractus pertinet.

Col. 746. D. § Denique, nullum.

Debere Deo offerri id, quod habemus optimum.] Forte id quod habemus de proprio.

CAP. XXIII.

Col. 747. C. § Ex hoc igitur.

Non enim ecclesia Christi esse potuit, quæ palam idololatriæ tot seculis servivit.] Non sana et incorrupta.

Col. 747. D. § Ex hoc igitur.

Qui prædixerunt post Christi adventum idololatriam cessaturam.] Sed an simpliciter, ut nullibi esset in ullo gradu?

Portæ inferi non prævalebunt.] Non absolute.

Idololatras, impios, et sacrilegos fuisse.] Potest esse impietas et sacrilegium in Ecclesia, interim ut sancti in ea non sint impii.

Desiit Christi fides esse in terris.] [The letter 'a,' here inserted in margin, refers to the note on Col. 747. C. above, meaning that the same remark 'non sana et incorrupta' applies here.]

CAP. XXV.

Col. 750. C. § Respondeo, nullus.

Nullus Catholicorum affirmat sacerdotes . . . Christo succedere.] Cap. 6. § 4.

Col. 750. C. § Quod autem attinet.

Vel potius ministros Christi.] Cap. 6. § 4.

Col. 750. D. § Quod autem attinet.

Et in hac re vicarii.] Ergo non per se sacerdotes, et proprie. Vide cap. 17. § 1.

Col. 751. A. § Ad locum autem.

Qui respectu Christi ministri sint.] Cap. 6. § 4.

Col. 751. D. § Respondeo, quod.

Sacrificia repræsentantia.] Infra § Respondeo, non.

DE MISSA.

Col. 753. C. § Respondeo, non.

Instrumenta justificationis] § Respondeo quod.

Col. 754. D. § Ad aliud argumentum.

Consumptio hujus sacrificii non debet esse occisio.] Cap. 2. § Neque his.

Col. 755. B. § Respondeo, mira.

Qui per ministros sacrificium offert.] Cap. 6. § 4.

CAP. XXVII.

Col. 757. D. § Secunda propositio.

Corpus et sanguis Domini sunt id sacrificium, quod in Missa proprie offertur.] In sacrificio proprie dicto debet esse consumptio substantiæ, § 21. § 3. Ita ut desinat esse id quod ante erat, c. 2. § ult. At corporis Christi substantia non consumitur in Ecclesia. c. . § . [Left blank thus in original.] Si enim consumeretur, quî maneret juge sacrificium. Ergo corpus et sanguis Christi non sunt proprie sacramentum [*sic* in MS. sed legend. *sacrificium*] in Missa. Vide § Septima propositio, et § Quod autem sit. Nec transubstantiatio panis potest dici consumptio corporis, panis enim non est de essentia Sacrificii, infra § Quarta propositio.

Col. 758. A. § Tertia propositio.

Non sunt duo sacrificia sed unum.] L. 2. de Missa. c. 21. § Sed ad argumentum. [See Col. 823. B.]

Col. 758. B. § Tertia propositio.

In Missa non offertur panis ut sacrificium perfectum, sed ut sacrificium inchoatum.] Et tamen corpus proprie offertur: ut propositio 2ª. Et panis tantum pertinet ad rem quæ sacrificatur: ut propositio 1ª habetur. Et ad integritatem sacrificii, non ad essentiam: ut propositio 4ª. Unde annon sequitur? Ergo illud quod non pertinet ad essentiam sacrificii est unum sacrificium cum eo quod proprie est. Et illud quod aliquo modo, ut propositio 1ª, cum eo quod proprie. Vide cap. 6. § 4.

Col. 758. C. § Quarta propositio.

Oblatio . . . ad integritatem et plenitudinem sacrificii pertinet, non tamen ad essentiam.] Estne ergo materia sacrificii futuri, ut c. 15. § Jam vero Cyprianus; et nunc non pertinet ad essentiam? Vide supra c. 6. § S. Cyprianus. Ita panis et vinum sunt materia: non tamen oblatio panis: præcipue vocalis ut hic. At apertissime § Prima propositio, non dicit oblationem panis et vini sed panem et vinum pertinere, &c. materia autem rei non pertinet ad rem, sed est pars essentialis ipsius rei.

Persona ipsius ministri.] Cap. 6. § 4.

Col. 759. A. § Quinta propositio.

Orationem Dominicam addidisse dicantur.] Supra § 3.

Col. 759. A. § Septima propositio.

Sacramenti consumptio, . . . ut . . . fit a Sacerdote . . . pars est essentialis.] Supra § Secunda propositio.

Col 759. B. § Quod autem sit.

Nulla est alia realis destructio victimæ præter istam manducationem.] At d si aliquis concluderet, quia non est realis destructio in Eucharistia, o ibi non esse sacrificium proprie dictum? § Secunda propositio.

Col. 759. C. § Quod autem sit.

Unde Abraham Patriarcha.] Vide c. 2. § Tertium argumentum.

Abraham . . . non dicitur eum nisi voluntate sacrificasse.] Certe non nisi luntate sacrificavit; sed tamen absolute dicitur sacrificasse, Hebr. . 17.

LIBER II. DE SACRIFICIO MISSÆ.

CAP. I.

Col. 763. B. § Contrarium docet.

Peccata, et etiam ingentia dimittit.] Cap. 2. § Denique fatentur. Et cap. 4. § Secunda propositio. [In the former of these sections Bellarmine points out that it is as a sacrifice, and not as a sacrament, that the Eucharist avails for the remission of sins; and in the second, he explains that the sacrifice does not directly justify, but obtains a sinner the gift of repentance, by which he can partake acceptably of the Sacrament.]

CAP. II.

Col. 764. C. § Denique fatentur.

Cum conscientia peccati, &c.] Cap. 1. § ult. [This is a cross reference to the previous note.]

CAP. III.

Col. 766. A. § Secundo.

Exponunt SS. Patres de publicis precibus quæ fiunt in Missa.] Cap. 6. § Deinde certum.

CAP. IV.

Col. 768. A. § Quæ sententia.

Quia eadem est hostia, et idem offerens.] L. 1. c. 6. § 4.

Col. 768. A. § Secunda propositio.

Sacrificium Missæ non habet vim . . . ad modum sacramentorum.] Cap. 1. § ult. et cap, 2. § Denique fatentur. [See above, Col. 763. B. 764. C.]

Col. 769. A. § Quare sicut.

Sacrificium . . . est . . . oratio, ut sic dicam, realis.] § Secundum est. Et c. 8. § Secunda propositio. Et c. 9. § Hinc nascitur.

Col. 769. A. § Atque hinc tria.

Discrimen esse inter sacrificium Missæ et sacrificium Crucis.] L. 1. c. 6. § 4.

Col. 769. B. § Secundum est.

Et simile sit orationi, &c.] Supra § Tertia propositio.

RI.
I.

CAP. VI.

Col. 773. B. § Sed quæret aliquis.

Neque obstat . . . ulla Ecclesiæ manifesta prohibitio.] § Deinde certum. [This § occurs some paragraphs above in the same chapter.]

CAP. VIII.

Col. 778. D. § Tertio, sacrificium Missæ.

Quia eos hoc modo honoramus, consequitur, ut ipsi . . . pro nobis orent.] Immo charitas est motivum cur orent pro nobis, et non honor quem a nobis, &c.

Col. 779. D. § Secunda propositio.

Oblatio tacita quædam sed efficacissima est invocatio.] C. 4. § Tertia propositio.

Col. 782. A. § Vides, hic primo.

Nam formaliter loquitur, &c.] Immo quî formaliter quum concedat memoriam et nominationem, negat vero invocationem? nec invocatio illa ipsa oblatio esse potest, quia invocatio hæc distinguitur a sacrificio; &c.

Col. 782. B. § Quod autem.

Dicit Sanctos . . commemorari.] Sed et hic commemorari est non invocari, &c. Et ita etiam loquuntur omnes superius nominati patres. § Probatur primo.

Col. 782. C. § Tertia objectio.

Sub ipsis mensis, &c.] Sacras cœnæ mensas intelligit Bellarminus § sequenti.

Col. 782. D. § Ex hac longa.

Martyrum corpora . . . ejiciunt potius.] Falsissimum hoc.

Nec denique in precibus . . . Sanctorum mentionem faciunt.] Ecclesia Anglicana mentionem Sanctorum facit, in collectis festorum.

Col. 783. A. § Quartum caput.

Si . . sequuntur eas opiniones, &c.] Audaciores fuisse dicit [Kemnitius] in hac quæstione, sed non dicit simpliciter sequutos.

Col. 783. A. § Septimum caput.

In sacrificio altaris peti sanctorum intercessiones.] At hoc non est invocare ipsos sanctos: nec hoc a quoquam illorum patrum asseritur quos citat supra, § Probatur primo.

CAP. IX.

Col. 784. B. § Secundo, Missa.

Adversarii . . . non aperte reprehendunt usum Missæ quotidianæ.] Infra § Sed nihil et § penult.

Col. 786. C. § Ultimo privata.

Primo, quia in ejusmodi missis multi sæpe communicant spiritualiter.] Sed institutio Christi annon eo spectat, ut et plures sacramentaliter?

Col. 786. C. § Atqui hoc totum.

Apud Gregor. nusquam exstat vocabulum Missæ privatæ.] Supra § Quarto Missa. [Bellarmine there states 'de his Missis privatis loquitur S. Gregorius lib. 4. Epist. 43. ad Castorium, ubi prohibet in monasterio fieri Missas publicas.']

Col. 786. D. § Atqui hoc totum.

Vocat publicas Gregorius . . . . . in quibus adest populi multitudo.] Sed annon aderant ut communicarent?

Col. 786. D. §-Secundo, Kemnitius.

Affingit (Kemnitius) . . ipsi Concilio quod affirmaverit per spiritualem communionem satisfieri institutioni.] At annon ibi tamen frustra subjicitur ratio illa, si spiritualis communio non supponitur satisfacere institutioni, quicquid alibi dicat concilium?

Col. 786. D. § Sed nihil.

Institutioni et præcepto.] Supra § 4. [Secundo, Missa.]

Col. 787. A. § Sed hæ sunt.

Sunt meræ ineptiæ.] Nec meræ ineptiæ: nam si demus aliter, et aliter tamen utrumque esset, &c.

Col. 787. A. § Et hinc nascitur.

Si adversarii concederent Missam non solum esse sacramentum.] Et quid inde? Nam hæc non sequuntur nisi sit sacrificium solum, et non sacramentum; quod spero nunquam asseret Bellarminus.

Col. 787. C. § Tertio probatur.

Ex Concilio Nannetensi . . . . intelligimus quosdam plane solos celebrare solitos.] Nec plane constat; quia forte Con. Nannetense [non] ideo prohibuit plane solos, quod ita tum celebrabant, sed quod frigescente charitate, adeo pauci communicare soliti quandoque sunt, ut metuerent Patres Concilii ne aliquando plane solus relinqueretur sacerdos. Deinde si hinc intelligimus aliquando plane solos celebrare: simul intelligimus reprehensum, et prohibitum hunc morem a Concilio.

Quæ verba . . . aperte indicant . . . nullum omnino fuisse, qui communicet.] Non aperte constat nullum communicasse: quid enim aliqui alii, etiamsi non sacerdos?

Tamen Concilium non requirit, nisi ut sacerdos ipse communicet.] At an idem est dicere per indignationem 'quale sacrificium cui, &c.?' et non requirere nisi ut solus sacerdos, &c.

Col. 787. C. § Secunda conjectura.

Qui proinde non poterant ulli sacramentum administrare.] Sed hoc sine dubio non constat. Quid enim impediebat, ubi missas celebrabant ibi et sacramenta administrasse?

Col. 787. C. § Tertia conjectura.

Frustra . . . . habetur quotidiana oblatio, &c.] De quotidiana oblatione hic verba sunt, non de plurimis sacerdotibus simul, &c.

DE SACRI. MISSÆ.

Col. 787. C. § Quarta conjectura.

(In Missis particularibus) non sit verisimile, ministratam fuisse communionem.] At quid, quæso, vel hic impedit?

CAP. X.

Col. 788. B. § Respondeo, non est.

Dispensatio . . . est . . . . solum affirmativo Domini præcepto necessaria.] At quid si dicamus totum hoc sive sacrificium sive sacramentum pendere, et secundum omnes sui actiones, solum ab affirmativo Dei præcepto? Infra § Sexta objectio.

CAP. XI.

Col. 793. B. § Sed ea facillima est.

Impertinens est ad realem oblationem, utrum Missa dicatur lingua vulgari.] At cur non populus intelligat etiam quæ ad consecrandum elementum? &c.

Col. 793. C. § Secundo, licet.

Oblationis verba diriguntur ad Deum, &c.] Sed quid impedit, quominus populus intelligat quæ diriguntur ad Deum?

Col. 793. C. § Tertio, verba.

Quid enim prodest nosse quid verba significent?] Tacite apud se possunt devote recolere.

Col. 793. C. § Quarto, sacrificium.

Non . . . . requiritur ut populus intelligat.] At quid incommodi si intelligat?

Col. 793. C. § Quinto, si.

Unum (incommodum sequeretur) quod oporteret frequenter mutare verba sacrificii.] Immo verba vulgaria, præcipue quæ ad aliquod institutum pertinent, non facile mutantur.

Alterum, quod tolleretur communicatio Ecclesiarum.] At an communicatio Ecclesiæ in hoc consistit, ut Italus in Anglia possit sacrificare, &c.? Sed gravissimum fuit incommodum quum hoc fuit, &c.

Col. 793. D. § Sexto, accedit.

Tamen a multis jam sæculis desierunt omnes istæ linguæ esse vulgares.] Et quod tum non desiit illis missa celebrari, error fuit ecclesiæ. Et sic argumentum hoc est tantum petitio principii.

CAP. XII.

Col. 795. A. § Respondeo, Christi.

Christi memoria . . . non tam verbis quam re ipsa fieri debet.] Non tam verbis: an ergo non verbis? vel non prolatis?

Christiani (scribit Augustinus) . . . memoriam celebrant . . . oblatione et participatione.] An hoc excludit vocem audibilem?

CAP. XIV.

Col. 802. A. § Respondeo, uterque.

(Locus Ambrosii) 'nec auro placent' non significat . . . nullo modo placent magis in auro.] Non magis respectu ipsius auri; sed quia magis placet

urum et quæ pretiosa sunt animo religioso ei offeruntur; :ramenta Christi honorantur coram populo. Religio enim ia Deo, si meliora habeat.

Col. 803. B. § Deinde Justinus Martyr.

. . . scribit in quibusdam locis sacrificium omni die offerri solere, m Dominico.] Ubi ergo juge sacrificium? saltem tum non em Catholicam Ecclesiam.

CAP. XVII.

Col. 814. C. § Offertorium ordine.

] Infra § Offertorio finito.

Col. 815. B. § Offertorio finito,

s collectas.] Supra § 1.

respondere possit.] Quærit Apostolus quî respondebit on intelligit. 1 Cor. 14. Quanto magis qui non audit?

CAP. XXI.

Col. 821. D. § Prima igitur oratio.

C. 8. § Quod igitur ad. Et hic infra § 5.

Col. 823. B. § Sed ad argumentum.

e dici offerri, &c.] L. 1. de Missa. c. 27. § Quarta propo- His igitur omissis.

CAP. XXIV.

Col. 831. A. § Respondeo, non loquitur.

totquot sumpserint . . . utiliter sumant.] Sed an debeat ita otquot, &c. quum sciat se solum sumpturum?

Col. 832. D. § Undecima objectio.

tur . . . in cœlum deferri.] Supra § Respondeo, non.

CAP. XXVI.

Col. 834. D. § In hac oratione.

Martyribus, &c.] At cur cum Apostolis, si solus Matthias?

LIBER I. DE PŒNITENTIA.

CAP. II.

Col. 845. A. § At hæc omnia.

Catholicorum contritionem priorem esse fide . . . . . docuit.] t. [In which § Bellarmine comments on the opinions of s on this point. See next note.]

CAP. III.

Col. 849. D. § At post.

Fidem autem subsequi.] C. 2. § 4. [See the previous note.]

CAP. V.

Col. 857. D. § Similia mendacia.

Quæ autem crudelitas est exigere desiderium confitendi?] Sed exigitis et confessionem ipsam, ubi adest sacerdos, et sub pari necessitate: annon?

CAP. VI.

Col. 858. C. § Nunc tandem.

Novatianos . . . negasse in sacerdotibus potestatem absolvendi.] Quid an omnem? Annon potius primariam?

Col. 859. D. § Quinto.

Sit gratis, fide, &c.] Cassand. Consult. Art. 6. p. 35.

Col. 860. B. § Sexto.

Pœnitentiam seu reconciliationem passim enim conjungunt veteres cum Baptismo.] Sed an sequitur, quod omne conjunctum cum Sacramento proprie dicto, est sacramentum proprie dictum?

CAP. X.

Col. 872. D. § Neque hæc negare.

Ea media nos contendimus verum Sacramentum continere, cum sint corporalia.] At quodnam, quæso, est elementum corporale, non signa externa pœnitentiæ quæ ipse posuit pro materiali. C. 8. § Hic igitur.

Col. 873. A. § Et hæc dixerim.

Nulla igitur causa erat, cur . . Dominus post resurrectionem suam hanc potestatem Apostolis daret.] At apertissime dedit S. Matt. 28. Num sine ulla causa, id viderit Bellarminus.

Col. 873. C. § Neque vim ullam.

Joannis consuetudinem non esse repetere, quæ cæteri scripserunt.] Vide Cassand. Consult. Artic. 6. p. 38.

Col. 873. C. § Quod si.

Quid ad Sacramenti proprie dicti rationem desit, omnino non video.] Elementum.

Col. 874. B. § Prima conditio.

Ut adsit externum ac sensibile symbolum.] At externum et sensibile signum est materiale in sacramento; Hic autem, Absolvo te, est formale. Nec in ullo sacramento verba stant pro materiali.

Col. 875. B. § Accedant præterea.

Cum vera sacramenta enumerant (Patres), iis Pœnitentiam adjungunt; sæpe etiam Pœnitentiam cum Baptismo conferunt.] Sed quæro: 1°. An omne

quod adjungitur sacramentis proprie dictis sit et ipsum sacramentum proprie dictum? 2°. An qui conferunt pœnitentiam cum baptismo, conferant eam sub ratione sacramenti? DE PŒNITENTIA.

Col. 876. A. § S. Augustinus.

Per manus impositionem . . . reconciliationem intelligit.] At ipsa schola docet manus impositionem non esse de essentia Absolutionis, nec inter absolvendum usurpari.

Col. 876. B. et C. § Theodoretus et § Victor Carnettensis.

Theodoretus . . . dicit, sacrorum mysteriorum Baptismi et Pœnitentiæ, &c. Victor Carnettensis . . . inquit . . . quanti faciat Pœnitentiæ Sacramentum.] Ex his omnibus solus Theodoretus vocat mysterium: Solus Victor sacramentum. Reliqui consequentiis satis infirmis ad sensum non suum extenduntur: Hi latiore tantum vocabuli sensu se exprimunt.

Col. 876. D § Accedat ultimo.

Quæ ab annis D floruit.] Sed quid si aliter per fere 1,000 annos qui præcesserunt?

Col. 877. A § Hæc autem.

Veram Christi fuisse ecclesiam.] Sed et sanam dices?

Vera . . . fuit, aut nulla omnino fuit.] Vera fuit, sed annon sicut ægrotus est verus homo?

LIBER III. DE PŒNITENTIA.

CAP. I.

Col. 975. A. § Primi, qui.

Neque enim ulla necessitas Confessionis est, si nulla sequitur Absolutio.] Videtur ergo, quod ubi admittitur Absolutio, ibi præsupponitur Confessio. Ergo ita in Ecclesia Anglicana.

Col. 975. C. § Nostro seculo.

Neque in usu antiquæ Ecclesiæ fuisse.] § Item in. [See next note.]

Col. 976. B. § Item in.

In antiqua Ecclesia.] § Nostro.

CAP. II.

Col. 979. C. § Primus locus.

Petrus acceperit claves . . . ut eas cæteris sacerdotibus communicaret.] ⁜ § Quare quum, et ⁜ § S. Ambrosius. [In these §§ Bellarmine seems to admit that the keys were given directly to the Apostles, and not through the medium of St. Peter.]

Col. 980. A. § Quare cum.

Successoribus communicaverit.] § Primus locus. [This is a cross reference to the previous note.]

Col. 981. A. § Tertio, colligitur.

Negatur remissio iis, quibus noluerint sacerdotes remittere.] Sed si non remittere, et aliud nolle, &c.

Col. 982. C. § Addit ultimo.

Corporis leprum.] C. 9. § Idem in.

Col. 982. D. § S. Ambrosius.

Communicasse cum sacerdotibus.] § Primus locus. [See Col.

CAP. III.

Col. 984. D. § Porro ex figuris.

Potestas remittendi peccata.] § Prima igitur. Et c. 2. § Add

Col. 985. A. § Prima igitur.

Fit sacerdoti.] § Porro ex.

CAP. IV.

Col. 990. B. § Hic locus.

Quoniam eo tempore nulla extabat Ecclesiæ institutio . . . seqn ipso Christo . . Confessio fuerit instituta.] § Quod autem. [I Bellarmine speaks as though their confession was entirely a act: 'Quod autem illi sponte prodierint ad confessionem.']

Col. 991. B. § Quod autem.

Quod nulla tunc extaret lex de Confessione.] Supra § 3. [See note.] Infra § Tertius locus.

CAP. IX.

Col. 1003. B. § Idem in.

Et si leprum habuerint.] C. 2. § Addit ultimo.

CAP. XIV.

Col. 1021. D. § Deinde non.

Neque . . ex Confessione . . . privata ullus tumultus exoriri potera si pœnitentiarius, aut peccator longius in narrando progress § Narrat hoc.

CAP XV.

Col. 1023. A § Id perspicuum est.

Ex privata . . Confessione nulla sequi potest exprobratio.] i. scelere sacerdotis.

LIBER IV. DE PŒNITENTIA.

CAP. I.

Col. 1034. B. § Restat igitur.

Sed maneat tamen debitum.] In quibus dissentimus.

CAP. II.

Col. 1035. D. § At frustra nititur.

In futurum eas potius, quam in præteritum tempus respicere.] Ergo in præteritum et futurum. Et 1ᵃ. intentione in 1ᵘᵐ. ratione peccati et exempli, i. aliorum; in 2ᵘᵐ. vero ratione pœnitentis. § Denique Chrysostomus.

CAP. IV.

Col. 1040. A. § Ac primum.

Quis Davidem coegit jejunare.] At fecit, ut viveret infans, si forte id obtinere posset a Domino, &c. ver. 22. Non ut satisfaceret, &c.

Col. 1040. B. § Ac primum.

Si pœnæ istæ sponte assumptæ, hypocritæ essent.] i. ex se.

Col. 1041. C. § Denique illud.

Alioqui Paulus ipse contra suum præceptum egisset.] Nequaquam: ille n. affligebat corpus jejuniis, ne incideret in peccatum, non ut redimeret commissum.

Contra suum præceptum.] Exemplum.

CAP. VI.

Col. 1045. C. § Ac præter.

Sed ne in genere quidem ulla vota.] § ult.

CAP. XII.

Col. 1066. A. § Primum Scripturæ.

Posse hominem . . . per Dei gratiam plus facere, quam Deus præcipiat.] Sed annon hoc 'plus' erit præter, non super ea quæ mandantur?

Posse . . Christianos . . . quæ ipsi Deo sunt placita, si . . laborare voluerint, adimplere.] Sed ubi est, 'et plus facere?'

CAP. XIV.

Col. 1071. D. § Ad hanc priorem.

Quod . . . . in Baptismo . . . . opera etiam nostra . . cooperentur.] At quî hoc in Baptismo Infantum?

Col. 1072. A. § Ad hanc priorem.

Operanti in se Christo cooperatur homo.] Sed merito quæritur, an loquatur S. Aug. de cooperatione in 1ᵃ. gratia et remissione peccatorum.

Col. 1073. B. § Jam vero.

Nam qui levibus satisfactiunctulis acquiescunt.] Contemptus est judicii Dei acquiescere levibus satisfactiunculis: Quid ergo nullis?

DE EXTRE. UNCTIONE.

DE EXTREMA UNCTIONE.

CAP. II.

Col. 1088. C. § Denique Tridentinum.

Trident. Conc. Sess. 14. *Can.* 1. *de extrema unctione dicit hoc Sacram[illegible] insinuatum.*] Institutum habet Li. meus, non insinuatum. [This [illegible] arises from an error in reference. Bellarmine no doubt intended to [illegible] to Cap. i., where the word 'insinuatum' occurs. In Can. i. the [illegible] is 'institutum,' as Laud states; but there is no special reference [illegible] passage in St. Mark.]

CAP. III.

Col. 1094. A. § Respondeo, Jacobum.

Jacobum alloqui infirmos hoc loco non sacerdotes.] Quidni utr[illegible] Nam sicut est 'inducat' i. infirmus vel amici ejus vice, ita est '[illegible] presbyteri.

Scire autem quale debeat esse oleum . . . . pertinet . . ad sacerd[illegible] Quæstio non est de 'scire, &c.' sed de 'Institui.'

Col. 1094. D. § Quinto, probat Calvinus.

Hanc unctionem ab Innocentio I. institutam.] § ult. [In which § Bel[illegible]mine quotes a passage from Innocent I. tending to prove the contr[illegible]

CAP. IV.

Col. 1095. B. § Sed Innocentii.

[illegible] *dicit expresse . . hanc unctionem esse sacramentum a Jac[illegible]* [illegible] Sed num expresse dicit esse verum et proprie dict[illegible] Sacramentum?

Col. 1095. C. § Ex hoc etiam.

[illegible] Et L. 2. de Indulgen. c. 17. p. 169. [§ In [illegible] Et c. 20. p. 179. [§ Deinde Kemnitius.]

[illegible] *multa hujus generis testimonia . . . quia* [illegible] Hoc potest cuilibet rei inservi[illegible] [illegible] § Habemus deinde. Et c. 6. § ult.

Col. 1096. B. § Hæc vero.

[illegible] *Sacramentum esse volunt, &c.*] Non sequitur: [illegible] quod ad hæc tempora pertinet, non videtur sequi [illegible] sub ratione sacramenti proprie dicti.

Col. 1096. B. § Habemus deinde.

[illegible] At ubi sunt omnes patres anti[illegible]

Col. [illegible] § His accedant.

[illegible] Sed qua ætate ecclesiæ?

CAP. V.

Col. 1097. A. § Accedit ultimo.

[illegible] Eucharistia passim dicitur [illegible] ergo loco auxilii pro egressu. [Laud has al

ined the following passage in this chapter, 'Instituit Dominus le præsidium, præsertim quia sæpe accedit, ut qui in extremis , nec possint . . . Eucharistiam percipere:' intending his remark a reply to this statement also.]

CAP. VI.

Col. 1097. D. § Primum argumentum.

idam (Catholici) existimant corporalem sanitatem esse absolutum . . . hujus sacramenti. Sed dicunt . . . dari . . . certum quendam gradum i supernaturalis, qui interdum satis erit ad sanandum, interdum non . . . Hæc solutio mihi non placet.] Nec mihi. Sed tamen videtur ex verbis S. Jacobi, et ut a doctissimis intelliguntur, sanitatem corpo- esse effectum hujus unctionis immediatum. Et si sic, quî erit mentum: quum nova infusio gratiæ sit effectus omnium Sacra- orum? c. 8. § 2.

Col. 1098. C. § Tertium argumentum.

nici consueverunt ungere mortuos.] Sed ubi morientes?

Col. 1098. C. § Respondeo, hæreticorum.

enim ungebant non moriturum sed jam mortuum.] Cur non utrosque is his comparatis?

gi solitos ab hæreticis ad finem defunctionis.] Apertissimum est apud sum et Epiphanium mortuos non fuisse.

Col. 1098. D. § Respondeo, hæreticorum.

unguebant aqua et oleo.] At si hæc ceremonia alia fuit, quid hoc tum ipsius rei?

Col. 1099. D. § Respondeo, non.

on exstare ejusmodi exempla.] C. 4. § 3. [See Col. 1095. C.]

CAP. VII.

Col. 1100. A. § Materia Sacramenti.

ncilia . . . Florentinum et Tridentinum . . . magis distincte hæc omnia cuerunt.] Sed an explicatio potest facere ut id sit, quod non est?

Col. 1100. A. § Jam vero forma.

orma sunt illa verba . . . indulgeat tibi Deus, &c.] Sed annon forma ramenti debet esse in Scriptura æque ac materia? Et in ipsa titutione?

Col. 1100. B. § Secundo nota.

Solum . . . sententia ad essentiam pertinet, quæ formam habeat deprecaiam.] Sed annon formalia verba in omni sacramento sunt in modo licativo?

Col. 1100. C. § Tertio nota.

Est complementum Sacramenti Pœnitentiæ.] An quod Sacramentum est ssit esse complementum alterius Sacramenti?

[illegible]

CAP. VIII.

Col. 1100. D. § Una tantum.

[illegible] *reliquiæ, non eodem modo omnes explicant.*] [illegible]

[illegible] § 3.

Col. 1101. A. et B. § Dico igitur.

[illegible] *quæ interdum remanent post omnia* [illegible] *Confessionem et Communionem non rite* [illegible] At aliud est, remanere post: et aliud pos[illegible] [illegible] dubitari, an hæc quæ ex ignora[illegible] [illegible] mortalia? Si autem venialia, tu[illegible]

Col. 1101. C. § Dicet aliquis.

[illegible] *Sacramentis, ut peccata mortalia* [illegible] *igitur id est proprium hujus S*[illegible] [illegible] gratiam ad tollenda mortali[illegible]

CAP. IX.

Col. 1102. B. § Alii rectius.

[illegible] At tum non esset, pos[illegible] [illegible] sacramentum.

Col. 1102. B. § Jam vero.

[illegible] *pœnitentiam.*] i. pœn[illegible]

Col. 1102. C. § Jam vero.

[illegible] § 2.

CAP. X.

Col. 1102. D. § Duæ sunt.

[illegible] At quæ vis pro[illegible]

Col. 1102. D. § Sed communior opinio.

[illegible] Præscribit tamen [Co[illegible] [illegible] Et non excipit fœ[illegible] [illegible] videtur in fœmin[illegible] [illegible] concupiscentiæ in illis e[illegible]

DE SACRAMENTO ORDINIS.

CAP. II.

Col. 1103. D. § Si secundum.

[illegible] *Sanctus in Scripturis* [illegible] de Sacram. in genere, c. 2[illegible] [illegible] negando minorem. [illegible]

CAP. V.

Col. 1109. D. § Tertio, Episcopalis.

DE MATRIMONIO.

Quæ non possunt ulli alii ordines.] Potest sacerdos confirmationem ex lispensatione. L. 2. de effectu Sacramentorum. C. 28. § Ordo excellit.

CAP. VI.

Col. 1113. C. § Neque verum est.

Indicat aliud quam solum mensarum ministerium.] * C. 9. § ult.

CAP. IX.

Col. 1118. A. § Atque hinc.

Diaconi fuerunt fere ordinati ad quædam ministeria.] * C. 6. § Neque verum.

DE MATRIMONIO.

CAP. II.

Col. 1126. D. § Hac ergo.

Tanquam videlicet in ipsa Matrimonii celebratione.] Petitio principii.

CAP. III.

Col. 1127. A. § Accedant nunc.

Calvinus . . . lib. 4. *Instit. c.* 19. § 24. *scribit neminem ante Gregorium vidisse Matrimonium pro Sacramento datum.*] Et addit, cui unquam sobrio in mentem venisset? &c.

CAP. IV.

Col. 1131. C. § Ex quo testimonio.

Beza, &c.] Hoc unum habent, &c.

CAP. V.

Col. 1134. C. § Quartum argumentum.

Kemnitius . . . probat ex epist. Siricii Papæ.] Et Beza in Ephes. 5. 32.

CAP. VI.

Col. 1145. D. § Sed hæc omnia.

Concilium nihil determinavit.] Vide Concil. Trident. Sess. 24. cap. 1. de reformatione Matrimonii. p. 250.

CAP. X.

Col. 1158. D. § Tertio patet.

Creasset cum Adamo . . . multas fœminas.] Præsertim quum hoc aptius fuisse videri possit ad propagationem generis humani, p. 1162.

Col. 1161. A. § Alter finis.

Potest aliquo modo unus vir multas conjuges simul habere.] Comparative tantum loquitur ut patet, p. 1160 et 1162.

[illegible]

Col. 1162. A. § Atque hinc.

[illegible] P. 1161. [See previous note.]

Col. 1162. B.

[illegible] P. 1159. [See above, note on Col. [illegible]

[illegible]

CAP. XI.

Col. 1163. A. § Ultima ex Patribus.

[illegible] P. 1232. [D. Cap. xxv. § [illegible]

Col. 1167. A. § Prima pars probatur.

[illegible] Patriarcharum [illegible] Davidis et aliorum qui vixerunt diu post [illegible] scriptam. [illegible] non [illegible] dispensatio?

CAP. XII.

Col. 1168. D. § Nam ad primum.

[illegible] Apostolum Paulum.] Tum quia ejus, et [illegible]

Col. 1169. D. § Ad tertium.

[illegible] P. 1189. [Cap. xvii. § [illegible]

CAP. XIV.

Col. 1171. C. § Respondeo. Catholici.

[illegible] P. 1179. At cur [illegible] nihil interponitur exponatur de injusta, et posteri[illegible] immediate sequens de justa discessione?

CAP. XV.

Col. 1173. A. § Martinus Bucerus.

[illegible] Committit adulteri[illegible] [illegible] non [illegible] benevolentiam non præs[illegible] Et c. 40 et 41, &c.

Col. 1173. B. § Philippus Melanchton.

[illegible] Melanchton ... etiam nocenti aliud M[illegible] Non hoc reperio apud Melanchthonem in S. Matt.

CAP. XVI.

Col. 1176. C. § Primus locus.

[illegible] At hoc debet caveri lege[illegible] [illegible] injuste dimittat, aut saltem [illegible] &c. Et tum hæc illatio nihili est, [illegible] probo conclusionem.

Col. 1177. A. § At contra.

[illegible] reddatur falsa.] Sententia [illegible] statim redditur falsa, etiamsi regula generalis, cui subest excep[illegible] absolute ponatur sine exceptione expressa: Sicut in multis l[illegible] Scripturæ, et in multis regulis ipsius patet.

Col. 1177. A. § Certe quando.

[illegible]ius . . non remisit . . ad Evangelium Matthæi tanquam ad Commenta-[illegible]] Etiamsi non remisit, hoc non impedit quominus alius per alium [illegible] possit: aliter nec unus locus Scripturæ per alium, &c., quia [illegible]se non remittit.

Col. 1178. C. § Alii dicunt.

[illegible]u sine causa Dominus.] 'Certe nec tamen igitur scimus an propter [illegible] causam sic collocavit verba.' Rainoldus de nuptiis post divor[illegible]. c. 1. [The book quoted by Laud, under the title of Rainoldus [illegible]nuptiis post divortium, is in English (hence the English notes that [illegible]ur here). The true title is, "A defence of the judgment of the [illegible]formed Churches, That a man may lawfullie not onelie put awaie [illegible] wife for her adulterie, but also marrie another. Wherein both [illegible]bert Bellarmine the Jesuite's Latin treatise, and an English pam[illegible]let of a namelesse author maintaining the contrary, are confuted by [illegible]an Raynolds." *s. l.* 1609. 4°. pp. 95, &c. Laud writes the name some[illegible]mes Rainaldus, sometimes Rainoldus. The latter is more correct, and [illegible] has been made so throughout.]

Col. 1179. D. § Sed respondet.

Vinculum viri cum uxore ordinarie et regulariter, . . . durare usque ad [illegible]ortem.] Sic et Rainoldus de nuptiis post divortium. c. 2.

Col. 1180. B. § Denique idem.

Idem testatur ratio similitudinis.] The drift of the similitude is, that a [illegible]yfe hir husband beinge dedd maye take another and yett is noe adul[illegible]eress. Rainoldus de nuptiis post divotium. c. 2. Ergo a contrario sensu, [illegible] quo ipse potissimum disputat, c. 1., Shee is an adulteress if before [illegible]is death, &c. And then he makes the drift all one with Bellarmine.

Col. 1181. D. § Habemus autem.

Paulus . . . diceret, Maneat innupta, donec viro suo reconcilietur.] 'Hoc verum esset, et sequeretur, si Paulus cohibere potuisset,' &c. Rainoldus de nuptiis post divortium. c. 2. At prohibere sufficiens fuit, ipsi deinceps postea sibi consulant utrum obediendum sit. Et prohibuit quidem. Paulus ergo non permisit.

Col. 1183. C. § Seculo nono.

Theophylactus in c. 19 *Matthæi.*] Joh. Rainold. de nuptiis post divortium. c. 3, saith, that Theoph. in Luc. 16. 18. affirmes that that place must be understood with the exception out of St. Matthewe.

Repetit quidem Theophilactus verba cum illa exceptione, sed nihil addit propriæ censuræ.

Col. 1184. A. § Accedat ultimo.

Signum est conjunctionis Christi cum ecclesia.] Sic invertitur: signum est Christi et Ecclesiæ. But Christ's conjunction with the faithful soule is not indissoluble; for he holds that 'vere fidelis' maye 'excidere a fide: ergo nec unio conjugalis.' Joh. Rainoldus de nuptiis post divortium. c. 4.

DE MATRIMONIO.

Non . . licet illis mutare Deum.] Non est plena hæc similitudo; nequ enim unquam, quod scio, licuit, ut pars nocens dimitteret et innocente et benefacientem, qualis est Deus respectu nostri.

Col. 1184. B. § Secundo, si.

Injuria afficeretur proles.] 'Ergo nec liceret viro fideli dimittere in delem uxorem si liberos ex ea accepisset. Nec viduæ habenti liberos, & Joh. Rainoldus de nuptiis post divortium. c. 3.

At hæc est ratio tantum ab incommodo, quæ et hic et eousque prioribus premit, donec intercedat majus incommodum.

A man cannot tell whether the sharpenes of a steppdame doe the not more good than the indulgence of a mother. Rainold. Ibid.

The comparison not equall; but wheather the care of a steppdame be answearable to the mother's care; one of a thousand.

CAP. XVII.

Col. 1186. A. § Et non esse hoc.

Nam si forte uxor ab initio Matrimonii in morbum incidat.] Hic dicit morbum hujusmodi non solvere conjugium, &c. Et tamen hoc eodem capite ad Ob. 12. dum studiose defendit Gregorium, dicit hujusmodi ægritudinem esse impedimentum dirimens matrimonium. Con. Thom. in Supple. q. 62. A. 5. 1um.

Col. 1188. C. § Deinde etiamsi.

Quia de ea causa nihil in præsentia determinatur.] 'An possit dici exceptio negativa, ubi nihil determinatur?' Rainold. de nuptiis post divortium. c. 1.

Col. 1189. B. § Vera igitur solutio.

Sed solvi tamen vinculum conjugii inter infideles contracti.] P. 1169. [Cap. xii. § Ad tertium.]

Col. 1191. D. § Respondeo, Gratianus.

Contendunt ea verba inserta, &c.] They saye onlye: It is sayd, or it is thought soe, &c. Joh. Rainoldus de nuptiis post divortium. c. 3.

Col. 1192. A. § Respondeo, Pollentius.

Pollentius non contradixit Augustino, &c.] 'Aperte dicit August. in illis libris, et sæpe: tu sic sentis,' &c. Joh. Rainoldus de nuptiis post divortium. c. 3.

Col. 1193. A. § Respondeo, primus.

Intelligunt Doctores de ægritudine, quæ reddat mulierem ineptam ad conjugium.] P. 1186. [A. § Et non esse hoc.]

Col. 1193. A. § Secundus Canon.

Secundus Canon . . . e Concilio quodam, cujus ne nomen quidem exstat . . . facile contemni posset.] 'Multi authores boni sine nomine: quin et opera perdita; et laudatorum Conciliorum.' Joh. Rainoldus de nuptiis post divortium. c. 3.

Col. 1193. B. § Secundus Canon.

Alioqui simplex adulterium non impedit matrimonium.] Nec incestus: quantum novi.

Col. 1193. B. § Tertius Canon.

Sed intelliguntur omnes ejusmodi Canones de conjugio quod parti innocenti conceditur.] Hæc responsio videtur admodum infirma; nam si sint de conjugio, quod parti innocenti conceditur post mortem conjugis prioris; quid opus est tali canone? Præcipue toties ingeminato? Quum absque canone quocunque id et innocenti et nocenti liceat post mortem conjugis.

Col. 1194. A. § Et quidem sententia.

Scriptura testatur, mulierem repudiatam, si alteri nupserit, fieri pollutam et abominabilem.] i. Abominatio est coram Domino, ut ille qui dimisit, iterum post conjugium cum alio, eandem resumat. Et versio nostra sine ambiguitate est.

Col. 1194. B. § Et quidem sententia.

Adulterium conjugii nomine tectum.] Ut p. 1195.

Col. 1194. D. § Quinto.

Prohibetur sacerdos non ducere uxorem viduam, nec repudiatam.] Falsum: nam solus summus sacerdos prohibetur ducere viduam, non reliqui sacerdotes. Ut Levit. 21. 7 et 14.

Col. 1195. A. § Septimo.

Cogebatur mulier illa perpetuo continere.] Hoc non videtur necessario sequi, quia etiamsi ex hoc servus sit factus liber, non tamen forte deseruit consortium uxoris.

Col. 1195. B. § Neque argumentum.

Quia abominabile est, &c.] P. 1194. [§ Et quidem sententia.]

CAP. XVIII.

Col. 1198. C. § Sunt præterea.

Instructio Catechumeni.] Ergo si quis instruat aliquam ut fiat Christiana, jam sua ope Christianam factam nequeat in uxorem ducere.

CAP. XXI.

Col. 1209. A. § Secunda propositio.

Promissio . . . non transfert dominium rei promissæ ab eo, qui promisit, in eum, cui promissa est.] Hæc generalitas tamen non videtur tenere in contractibus sponsalium de præsenti: reliquæ enim promissiones fiunt de futuro, et ideo dominium non transfertur, hic autem contractus (si inter personas legitimas sit) de præsenti est, et ideo de præsenti, et ab illo instante transfert dominium, et ligat. Præcipue quum doceat et ipse Bellarmin. c. 6, 7, 8. ipsas personas contrahentes esse ministrum matrimonii. Vide 4. Sent. D. 27. § 14.

Col. 1209. B. § Et hinc.

Contra omnes theologos debere . . ligamen sponsaliorum dirimere subsequens matrimonium.] Sed annon loquitur Lutherus de ligamine per verba de præsenti? &c.

Col. 1210. A. § Toletanum I.

Statuit devotam fœminam, si forte nupserit, non posse recipi ad Ecclesiam, nisi vivente illo, cui se conjunxerat, caste vivat.] Ergo Concilium minus probavit hujusmodi nuptias, non tamen diremit. Deinde forte nisi caste vivat: i. cum non sine marito cui nupsit. Vel, non posse recipi ad ecclesiam: non ac si ejiceretur per excommunicationem: sed non debet recipi in eundem statum monasticum in ecclesia. Sed conjecturæ hæ sunt.

Col. 1211. B. § Tertio est auctoritas.

Non se maritos earum dicebant.] Erant forte quasi mariti: ut posset ex Hieron. At si ut mariti non essent, non opus esset ut inculcaret præcedentem circumstantiam (a viris separandas esse), nam forte aliquis dubitare potest an separandæ essent a maritis: utrum autem a viris adulterantibus separandæ essent dubitat nemo. At quod nemo dubitat faciendum, forte et nemo fecit: et ideo sic scripsit ut separarentur.

CAP. XXII.

Col. 1215. A. § Adde, quod.

Conatus erat inducere Uriam ut ad uxorem rediret, &c.] Et quia hoc noluit, ergo probabile et prius.

CAP. XXIII.

Col. 1218. A. § Quod non sit.

Non esse contrahendum cum infidelibus.] Et ideo peccare qui hoc faciunt: sed, &c.

Col. 1219. D. § Ad quæ uno.

Et in hoc numero ponenda videtur S. Monica.] 1. p. 1216. (At Monica virum convertit,) p. 1218. 1. Forte Augustinus in hac causa magis dubius fuit matris causa.

CAP. XXIV.

Col. 1222. C. § Et quidem Moyses.

Non tamen prohibuit conjugium . . . patrui vel avunculi cum filia fratris vel ororis.] Sed annon intelligitur prohibuisse a paritate rationis?

Col. 1222. C. § Quod etiam.

Tres secundum leges.] Civiles.

CAP. XXV.

Col. 1224. A. § Altera sententia.

Cum Deus optime noverit, quid prohibendum, quidve non.] Sic et Deus optime novit, quid circa omnes particulares actus maxime expedit, nec tamen circa omnes in particulari præscripsit: infinitum enim esset, &c.

CAP. XXVII.

Col. 1232. A. § Probatur nunc.

Et eadem est ratio.] P. 1242. [D. cap. xxviii. § Tertio notandum est.]

Col. 1232. D. § Ad hoc argumentum.

Ista facta fuisse Deo dispensante.] P. 1163. [cap. xi. § Ultimo ex Patribus.]

CAP. XXVIII.

Col. 1242. D. § Tertio notandum est.

Nullus gradus tollit finem matrimonii primarium vel secundarium.] Ergo cur hic primus gradus sit in majori ratione contra jus naturæ quam Sodomia non video: quod, ni fallor, docuit Bellarmin. c. 27. p. 1232. [§ Probatur nunc.]

Col. 1244. D. § Quarto probatur.

Ut audito nomine sororis statim crederent eam non fuisse uxorem.] At postea igitur quum ex probabilibus collegit Saram uxorem Abrahami fuisse, cur non acrius punivit, non solum quod ipsum mendacio fefellit, sed quod contra jus naturæ sororem germanam duxisset in uxorem; præsertim quum et sic patefacta esset via amori suo? Vide p. 1245. [§ Ac saltem debuisset.]

Col. 1245. D. § Ac saltem debuisset.

Quasi cum sorore.] P. 1244. [See previous note.]

CAP. XXXI.

Col. 1252. A. § Sed facilis responsio.

Et tum danti, tum accipienti perniciosum.] Non nisi sciat, et tamen velit admittere.

CAP. XXXII.

Col. 1254. A. § Primo Matrimonium.

Neque apud Christianos separatur contractus legitimus Matrimonii a Sacramento.] Hoc argumentum nihil valet apud eos qui negant matrimonium esse sacramentum.

Col. 1254. D. § Denique cur non.

Cur non potius ad homines doctos, quam ad Pontifices.] Ergo annon sunt Pontifices homines docti? Sed intelligit opinor appositive; ad homines in illo genere doctos etiamsi non Pontifices.

TOMUS TERTIUS.

ORATIO IN SCHOLIS HABITA.

(5ta pagina.) § Cauda scorpionis.

Morionibus sacrum calicem.] Eucharistia an neganda morionibus?

Sed si ita est, et in omnibus . . . connubium honorare oportet, honoremus connubium parentis cum filia.] Non sequitur: honorabile enim est connubium in omnibus, sed non cum omnibus; neque enim id dicit Apostolus.

DE GRATIA PRIMI HOMINIS.

DE GRATIA. PRIM. HOM.

CAP. IV.

Col. 10. B. § Deinde indiguisse.

Indiguisse Adamum secundo illo dono.] At habuit, ergo non indigu[illegible] immo ideo habuit quia indiguit, misericordia Dei tribuente quicq[illegible] opus erat. Et se interpretatur Bellarminus infra, ⁎ et ante col. 9. ⁎[illegible]

CAP. V.

Col. 13. A. § Quare non magis.

Corruptio naturæ non . . . malæ qualitatis accessu . . . profluxit.] C[illegible] 7 col. 23. ⁎.

Col. 14. B. § Multo minus.

Ex actu peccandi oritur, &c.] Cap. 6.

CAP. VII.

Col. 23. D. § Sexta objectio.

Peccatum illud . . . extrinsecus accedit naturæ.] Cap. 5. col. 13.

CAP. XIII.

Col. 39. C. § Sed respondemus.

Eden . . non esse eum locum, unde ejectus fuit Adam . . . quod in eodem dicatur habitasse Cain.] Immo potest quis ad orientalem plagam alicujus loci habitare, et tamen non in eo, et sic (ni fallor) in verbis præcedentibus sumitur.

CAP. XIV.

Col. 40. A. Ad init. cap.

Paradisum adhuc superesse.] Valde laborat Bellarminus in toto hoc capite.

Col. 40. D. § Nec videtur.

Paradisum esse fides Christiana non dubitat.] i. Christiana fides non dubitat, non simpliciter paradisum esse, i. ad hunc usque diem superesse; sed Christiana fides non dubitat paradisum esse illum locum ubi constituit Deus hominem quem formavit ex pulvere. Ut satis patet ex ipsa connexione verborum Aug.

DE AMISSIONE GRATIÆ. LIBER I.

CAP. III.

Col. 58. D. § Rursus peccata.

Ex subreptione dicuntur ea, quæ non sunt perfecte voluntaria.] Hæc Distin. est ex Augustino. Cap. 10. col. 80.

Col. 59. A. § Rursus peccata.

Peccata sunt cum præveniri . . . potuissent.] Cap. 4. col. 60. ⁜ i. peccata negligentiæ sunt. Cap. 10. col. 80.

CAP. IV.

Col. 60. B. § Philippus Melancthon.

Discrimen peccati mortalis et venialis non habere locum in non renatis.] Aliud est dicere discrimen hoc non habere locum in non renatis: aliud non esse necesse quærere hoc discrimen in renatis.

Col. 60. B. § Secundo docet.

Ut voluntarii dici non possint.] Cap. 3. col. 59. [§ Rursus peccata.]

Col. 60. C. § Secundo docet.

Quæ apud Catholicos nulla peccata sunt.] Cap. 3. col. 59. ⁜.

Col. 62. A. § Itaque opinione.

In quo Calvinus Jovinianum sequitur.] Et. L. 3. de Justificatione. c. 14. His testimoniis. Col. 857. A.]

CAP. VIII.

Col. 71. A. § At si peccata.

At si peccata justorum . . . non imputarentur, quid opus esset remissione?] Forte quia illa non imputatio est materialiter et in effectum idem quod remissio.

Col. 71. B. § At si peccata.

Imputabat eis, nec tegebat.] Forte hic non est sensus (non imputationis), peccata non imputantur, i. Deus tegebat donec purgata essent, sed non imputantur quia Christus purgavit. Sic peccata dicuntur tecta: non quod sordes peccatorum maneant sed tectæ: sed quia abluta sanguine Christi, per misericordiam tecta sunt a justitia.

CAP. IX.

Col. 76. A. § Neque digna.

Scribit inæqualia peccata hic describi a Domino.] Cap. 13. col. 89. [§ Respondeo, sine.]

Col. 80. A. § S. Hieronymus.

Non sit nisi peccatum negligentiæ.] Cap. 3. col. 59. [§ Rursus peccata.]

Col. 80. B. § S. Augustinus.

S. Augustinus lib. de natura, &c.] Cap. 3. col. 58. [§ Rursus peccata.]

CAP. XIII.

Col. 89. D. § Respondeo, sine.

Tres reatus tribus peccatorum generibus . . . . respondent.] Cap. 9. col. 75, 76.

DE AMISSIONE GRATIÆ. LIBER II.

DE AMISS. GRATIÆ.

CAP. V.

Col. 108. D. § Porro tria.

Per hoc tria requiruntur, ut aliquis vere et proprie peccare dici possit.] Cap. 18. col. 156.

Col. 111. C. § At tribus in rebus.

Neque enim ex corpore integro solis radii fœtorem excitare potuissent.] Cap. 8. col. 116.

CAP. VIII.

Col. 116. D. § Respondent Calvinus.

At peccatum primum non habuit originem ex naturæ corruptione.] Cap. 5. col. 111. [See previous note.]

CAP. XII.

Col. 127. C. § Quod vero.

Quod vero Beza dicit, non fieri vasa in contumeliam nisi interveniente lapsu Adami.] At ante peccatum, quum Deus creavit Adamum, materia ex qua factus est homo non fuit damnata, sed ad minimum indifferens, non talis ut sua malitia inspiratam animam ad malum traheret necessario. At in Adamo peccante facta est tota materies humana massa damnata, et tum, &c. &c. At loquitur de creatione filiorum Adæ, quæ præexistebat. Immo præscientia et decretum de tot filiis Adæ producendis præexistebat quidem non modo peccato Adami sed et creationi ejus, ipsa tamen actualis et realis eorundem productio subsequuta est in tempore et facta ex massa damnata: et sic fortasse procedit locus: vel si referatur locus ad Dei opus ante secula; forte sensus est ut dicantur homines facti ex massa damnata. i. ex ea massa quam præscivit Deus fore damnatam peccato Adæ.

DE AMISSIONE GRATIÆ. LIBER V.

CAP. VII.

Col. 285. D. § Secundum argumentum.

Constat . . carnem non esse capacem peccati proprie dicti.] i. non ergo, sed ideo non omnino, quum per carnem agit anima?

Col. 285. D. § Sed contra.

Sed contra objiciunt . . . . carnem accipi pro toto homine.] § Deinde cum. [See next note.]

Col. 286. B. § Deinde cum.

Quorsum attinet illa correctio in me, id est, in carne mea.] Sed et hanc eandem correctionem in argumentum ducit Calvin. 2. Instit. 2. § 27. Ubi dicit totam naturam corruptam. Sed quod dicit carnem hic sup-

ponere pro toto homine non lego. Sicut nec L. 2. c. 1. § 9. Beza vero annot. in Rom. vii. 22. de toto homine dicit, &c. &c. Sed hoc cap. sic acceptam dicit: nec alibi nisi de non regenerato.

Col. 287. A. § Adde ultimo.

Quæ non est capax peccati.] i. forte non ergo.

CAP. X.

Col. 303. A. § Respondeo, ut quis.

Miser est, non peccator.] Miser et peccator, si effecit ut non posset.

Col. 303. B. § Respondeo, ut quis.

Id autem de quo agimus, id est carne non concupiscere.] Annon oportet addi 'inordinate?'

CAP. XI.

Col. 306. D. § Undecimum sumit.

Philosophatur . . Lutherus, nos dici 'initium' [*S. Jac. i.*] *quia imperfecte justificamur.*] Non dicit nos imperfecte justificari respectu imputatæ jus[titi]æ Christi; sed nos esse imperfecte justos justitia scilicet inhærente quia adhæret infirmitas et peccatum, &c.

DE GRATIA ET LIBERO ARBITRIO. LIBER I.

PRÆFATIO.

Pag. 387. § Ac ne solum.

Efficaciter efficiendo.] Calvinus legit 'afficiendo.'

CAP. VI.

Col. 403. B. § Igitur quatuor.

Ex ipsa vero (gratia) quodammodo fluere habitus virtutum infusarum.] At dicit Aug. L. 1. ad Simplicia. c. 2. prin. nos percipere gratiam per fidem.

Col. 404. A. § Et quidem sententia.

Gratia, qua sumus Deo cari . . distinguitur saltem ratione a caritate, qua Deum habemus carum.] § Sunt præterea. [In which § Bellarmine states, that there is no such distinction between these two kinds of grace.]

Col. 405. D. § Sunt præterea.

Nulla est causa, cur distincti habitus ponantur.] § Et quidem sententia. [See previous note.]

Col. 407. B. § Probatur assumptio.

Ita nos eveheret ad esse divinum.] ⁜ At quæstio est quid primum evehit, non quid magis.

Col. 407. C. § Quod autem.

Id vero nihil est aliud, nisi caritas.] § Et quidem sententia.

CAP. VIII.

Col. 412. B. § Sed tamen proprie.

Actualis autem dilectio non diffunditur a Deo in cor nostrum.] ⁜ i. Nisi mediante habitu. § Sequi autem.

Col. 413. D. § Sequi autem.

Sed absque habitu prius infuso, dilectio perfecta non erit.] § Sed tamen. [See previous note.]

CAP. XI.

Col. 422. B. § Sed solent.

Sed solent aliqui respondere Deum non dici deserere.] Deus quî dicitur deserere? Aug. L. 1. ad Simplicia. c. 2. p. 270. c. 2.

CAP. XII.

Col. 426. B. § Ex qua sententia.

Sic enim scribit in libro secundo Institutionum.] ⁜ At ibid. addit Calvinus quod non male a S. viro dictum, præpostere ea detorquet Pet. Lombardus, &c. &c. Ergo non simpliciter videtur rejicere S. Augustinum, sed eum sensum quem verbis Augustini attribuit Lombardus, &c.

CAP. XIV.

Col. 433. C. § Fortasse etiam.

Gratiam cooperantem esse necessariam.] ⁜ § Sed non videtur.

DE GRATIA ET LIBERO ARBITRIO. LIBER II.

CAP. IV.

Col. 439. A. § Sit jam.

Nulla esset in Deo iniquitas.] c. 5. § Hæc igitur.

CAP. V.

Col. 440. A. § Dicimus denique.

Iis autem . . . quales sunt infantes . . . mediate auxilium donari censemus.] § penult.

Col. 440. B. § Hæc igitur propositio.

Neque juste puniri potest . . si auxilium non fuit sufficiens.] c. 4. § 1. [et cap. 5.] § Sanctus Irenæus.

Col. 441. D. § Probatur secundo.

De cælesti hier. cap. 9.] § Sanctus Prosper.

Col. 442. A. § S. Irenæus.

Non juste judicarentur, &c.] § Hæc igitur propositio.

Col. 443. A. § S. Prosper.

A conversatione Israël, &c.] § Probatur secundum.

Col. 443. C. § Nec solum.

Qua . . si bene uterentur . . parentes, etiam ipsi per eosdem juvarentur.] § Dicimus denique.

CAP. VIII.

Col. 451. B. § Ita respondet.

Adfert exemplum Cornelii.] § Dices quomodo.

Col. 452. A. § Dices quomodo.

Dices, quomodo potest quis orando impetrare fidem.] § Ita respondet.

CAP. XII.

Col. 463. B. § Præterea cum.

Cum B. Paulus multis prædicaret, Actor. 16, *certe omnes poterant credere.*] Ver. 14. ⁜ quia Ver. 15, &c.

Col. 464. B. § Et certe.

Quia sine Dei auxilio non posset homo perseverare.] § Ad hæc testimonia. [See next note.]

Col. 465. B. § Ad hæc testimonia.

Nam si perseverantiæ donum nihil esset nisi auxilium.] § Et certe.

CAP. XIII.

Col. 469. C. § Respondet S. Thomas.

Coronam gloriæ . . debitam titulo meritorum . . . posse amitti.] C. 14. § Respondeo illud. et c. [15.] § At inquies.

CAP. XIV.

Col. 472. A. § Illa vero.

Christus vocat oves suas homines ethnicos et peccatores.] ⁜ L. 1. de Rom. Pont. c. 9. § Quod vero ovile. p. [473. A. See above, p. 621.]

Col. 472. D. § Respondeo, illud.

Ego vos duodecim elegi.] ⁜ Annon sequitur ergo effectum prædestinationis pertinuisse ad Judam, ille enim unus fuit ex illis duodecim? Joh. 6. 70.

Sub ratione præmii Deus dare disposuit.] C. 13. § Respondet S. Thom.

Col. 473. D. § Respondeo, in priore.

De electione ad justificationem.] § ult.

CAP. XV.

Col. 476. A. § At inquies.

Respondeo, ex prædestinatione non acquiri jus ullum electis ad beatitudinem.] C. 13. § Respondet S. Thomas.

Col. 476. C. § Respondeo, potest.

Potest ille libere gratiam repudiare, sed certum est non repudiaturum.] Possum libere si volo: et tamen certum est me non velle: simul stare possunt.

IRA. ET ARBIT.

Col. 477. C. § Respondeo, hoc.

Nam in Angelis ita factum videmus.] ℵ. At annon etiam in prædestinatio non præsupponit casum? Cur ergo, &c. c. 17. non casum omnium, sicut in hominibus, &c.

CAP. XVI.

Col. 479. D. § Probatur secundo.

Cum justificati talem panem non mereantur.] i. Non qua justifi qua cadunt a gratia justificationis num non possunt?

Col. 480. B. § Jam vero.

Non autem potuit sine provisione operum damnare.] Non potu nare sine culpa juste. Qui ergo juste sine culpa, quam incurr ineluctabiliter?

CAP. XVII.

Col. 481. D. § Porro non solum.

Prius . . est velle gratiam Angelis præbere, quam videre opera gratia procedentia.] Sed num prius est quam videre opera ex ill processura? Ex præassignata ratione videri potest quod non velle dare illam gratiam liberum est. Sed videre opera et usu gratiæ, si daret, est necessarium.

Col. 481. D. § Eadem ratione.

Cum eam solam gratiam illis dare voluit, simul voluit eos non prædest ad gloriam.] Sed quid si non eam solam, si ea bene usi? Deinde si ea sola sufficiens erat, quod opinor fatebitur, nam ita postea § pe Et si ea sufficiens, tum causa, &c. fuit, aut potuit esse, quod ea utebantur, aut male: aut si non causa, saltem conditio.

Nam prævidit Deus Angelos . . . infallibiliter perituros.] C. 15. spondeo hoc. [Col. 477. C.]

Col. 482. A. § Eadem ratione.

Nam si eos Deus absolute salvare voluisset.] Sed quid si voluit, se absolute?

Col. 482. B. § Atque hæc ratio.

Bigas aptissimas ipse præbeat, &c.] Sed num bigas aptissima præbet quem negative reprobat?

Col. 482. C. § Quod si rex.

Sanctus Augustinus testatur.] Angeli stantes an habuerunt auxilium gratiæ?

Col. 483. A. § Jam vero.

Majores divitias . . . Deum ostendisse in electione, &c. . . hominum Angelorum.] Certe non hominum simpliciter: sed sicut in hominibus majores divitiæ misericordiæ quam in Angelis, ita m justitiæ: et sicut in reprobis hominibus majores justitiæ qu Angelis, ita minores misericordiæ. Ergo propositio vera est in diviso, in conjuncto dubitatur.

Col. 483. B. § Denique.

Angelis Deus non aliam gratiam dedit nisi habitualem, qua fieret, ut possent perseverare.] § 4. b. [See Col. 482. D. § Eadem ratione.]

DE GRATIA ET LIBERO ARBITRIO. LIBER III.

CAP. I.

Col. 484. C. § Sexta.

Sexta de concordia liberi arbitrii cum gratia efficaci.] C. 5. § Sanctus Augustinus. [In which § passages are quoted from S. Augustin, which speak of the impossibility of reconciling them.]

CAP. III.

Col. 488. A. § Itaque hoc.

Itaque hoc interest inter voluntatem et liberum arbitrium.] c. 6. § [Respondeo voluntas.] Item [§] antepenult. [Respondeo, loquitur. In this § a distinction is drawn between 'voluntas simplex,' and 'voluntas ut principium electionis,' which latter can be alone called free-will.]

Col. 488. A. § Actus.

Sive exercitii.] C. 6. § 3. [Respondeo voluntas.]

CAP. IV.

Col. 489. B. § Joannes etiam Calvinus.

In eodem libro cap. 3. § 5. *sic ait.*] Et c. 2. § 5.

CAP. V.

Col. 490. D. § S. Augustinus.

Quæstionem de concordia gratiæ et liberi arbitrii esse obscurissimam.] C. 1. § Sexta de concordia. [See Col. 484. C.]

Col. 491. D. § Denique pugnantia.

Liberum arbitrium . . . non est simplex voluntas, &c.] C. 6. § antepenult. ['Simplex voluntas' is in this § distinguished from 'voluntas ut est principium electionis,' which latter is alone called free-will.]

CAP. VI.

Col. 492. B. § Respondeo, voluntas.

Non potest velle miseriam.] C. 3. § penult. [See Col. 488. A.]

Col. 494. D.

Respondeo, loquitur, &c. &c.] C. 5. § ult. [See Col. 491. D.] Et c. 3. § antepenult. [See Col. 488. A.]

CAP. IX.

Col. 502. B. § Respondeo, S. Bernardus.

Sic etiam Pet. Lombardus.] L. 2. Sent. Dist. 24. § 5.

DE JUSTIFICATIONE.

CAP. XI.

Col. 508. D. § Respondeo, illa.

Sed ille nunquam scripsit, omne quod movetur ab alio moveri.] S tamen sunt verba Aristotelis, L. 7. Phys. c. ter. 3. Quod movet d movetur.

DE GRATIA ET LIBERO ARBITRIO. LIBER

CAP. XIV.

Col. 553. A. § Sed quamvis.

Durandus in 2. Sent. dist. 37.] Non reperio.

DE GRATIA ET LIBERO ARBITRIO. LIBER

CAP. XI.

Col. 598. A. § Vel denique.

Intelligi possit de auxilio generali, quod a Pelagio pariter sep Non negavit. Voss. Hist. Pelag. p. 322.

DE GRATIA ET LIBERO ARBITRIO. LIBER

CAP. XV.

Col. 688. D. § Dicunt postremo.

Ut voluntatem determinet, &c.] P. 687.

DE JUSTIFICATIONE. LIBER I.

CAP. IV.

Col. 699. B. § Quanquam quod.

Catholici non utuntur nomine fidei historicæ.] Cap. 5. [§ Præt where Bellarmine uses the very term *fides historica.*]

DE JUSTIFICATIONE. LIBER II.

CAP. I.

Col. 762. § Expeditis iis.

Magna sane quæstio, et hoc tempore . . . maxime necessaria.] Kemnitius par. 1ª. de Justificatione, p. 325.

Col. 763. C. § Joannes Calvinus.

Non excludit imputationem.] C. 2. § Sed non minori.

Col. 764. A. § Martinus Bucerus.

[illegible]um imperfectam, quæ in virtutibus in nobis inhærentibus sita sit.] C. 2. [illegible]motis igitur. Et § Sed non minori. Concil. Triden. Can. 11. Sess. 6. [illegible]ut respondet Bellarminus, c. 2. § finali. c. 3. § Denique idem [illegible]tur.

CAP. II.

Col. 765. C. § Porro status.

[illegible] . . sola remissio peccati sine renovatione hominis, &c.] C. 3. § Tertium [illegible]monium.

Col. 765. D. § Est autem.

[illegible]n uteretur voce, 'propter,' sed 'per.'] Est apud Kemnitium de Justi[illegible]one, par. 1ª. Exam. p. 234. Et ter habet propter, &c. &c.

Col. 766. B. § Remotis igitur.

[illegible]stificari hominem propter utrumque.] C. 1. § Martinus Bucerus. [Col. A.]

CAP. III.

Col. 771. B. § Tertium testimonium.

[illegible]t non sit sola peccatorum remissio sine interna sanctificatione.] C. 2. § 3. [illegible]ro status. See Col. 765. C.]

CAP. IV.

Col. 775. A. § Sed occurrendum.

[illegible]alvinus, lib. 3. Instit. c. 2. § 8.] Et § 9.

CAP. V.

Col. 779. B. § Quod vero attinet.

[illegible]x vero justitiæ rigore propitiatio fuit.] Dicit Beza Confess. cap. 3. [illegible]i. 26. Patrem egisse cum Christo summo jure dum ultus est pec[illegible]a nostra.

CAP. VII.

Col. 782. C. § Primum igitur.

[illegible]Nullum omnino locum invenire potuerunt, ubi legeretur nobis imputari ad [illegible]itiam.] § Quarto refellitur. [In this § Bellarmine mentions a sense which the doctrine of imputation is a sound one, and then adds, [illegible]amvis modus loquendi in Scripturis et Patribus aut nunquam aut [illegible]issime inveniatur.']

Col. 785. A. § Quarto refellitur.

[illegible]ut nunquam, aut rarissime.] § 3. [See previous note.]

DE JUSTIFICATIONE. LIBER III.

CAP. IX.

Col. 832. C. § Respondeo, loquitur.

[illegible]oquitur Apostolus . . . [2 *Cor. xiii.* 5.] *non secundum gratiam gratum [illegible]entem.*] Ergone secundum hæc quis reprobus dicitur?

DE JUSTIFICATIONE. *Quomodo consequens esset, ut affirmare vellet omnes illos eo tempore justos fuisse.*] Nec affirmat de omnibus.

CAP. XIV.

Col. 855. A. § 1 ad Corinth. ix.

Non castigant corpus suum . . . quia certi sunt . . . se reprobos fieri nulla ratione posse.] Quî intelligendus sit Bellarminus in hâ quæstione, ipse aperit To. 1. lib. 3. de Militante Eccles. c. 7.

Col. 855. B. § 1 ad Tim. i.

Quomodo naufragarunt qui in navi nunquam fuerunt.] Intelligit hunc locum [1 Tim. i. 19.] Bellarminus ipse de Hæreticis, To. 1. lib. 3. de Eccles. Militante, c. 4., qui quidem ante lapsum in hæresin, fuerunt membra corporis ecclesiæ sed non animæ. Ibid. c. 2. [§ Notandum autem est.]

Col. 855. D. § Secundo, primi.

Secundo, primi nostri parentes . . . . fide et gratia ornati erant.] Lib. 1. de Amissione Gratiæ et Statu Peccati, c. 7. probat Adamum amisisse fidem.

Col. 856. A. § Quarto, David.

Quarto, David Rex omnium consensu justus fuit.] L. 1. de Amiss. Gratiæ et Statu Peccati, c. 7.

Col. 856. B. § Sexto, S. Petrus.

Sexto, S. Petrus sine dubio justus erat.] ⁜ At S. Petrum fidem non amisisse docet ipse Bellarminus. Tom. 1. lib. 3. de Militante Ecclesia, c. 17., et amisisse docet, L. 1. de Amiss. Gratiæ et Statu Peccati, c. 7.

Col. 856. C. § Septimo, Simon Magus.

Dicit . . Calvinus eum non vere credidisse, sed fidem simulasse.] Immo Lib. 3. Instit. c. c. 2. § 10. Calvinus reprehendit eos qui sic dicunt. 'Non intelligimus,' inquit, 'cum quibusdam simulasse fidem, &c. &c.'

Col. 856. D. § His testimoniis.

Justos post Baptismum non posse peccare.] Non dicit Calvinus non posse peccare renatos, sed non posse per finalem impœnitentiam cadere, et qui sic cadunt eos lotos, &c. &c. Et hoc verum est. Et similem sermonem alterius recipit ut verum ipse Bellarminus. Tom. 1. lib. 3. de Militante Eccles. c. 7., quem hic ut hæreticum damnat in Calvino.

Col. 857. A. § His testimoniis.

Itaque error Calvini . . . . in Joviniano . . . . . damnatus fuit.] L. 1. de Statu Peccati, c. 4. [§ Itaque opinione. Col. 62. A.]

Col. 875. B. § Accedant ultimo.

Ex doctrina adversariorum per omne peccatum excutitur fides justificans.] Vide L. 1. de Statu Peccati, c. 8.

DE JUSTIFICATIONE. LIBER IV.

CAP. XI.

Col. 895. C. § Apostolus vero.

Ubi [*Rom. vii.* 20.] *demonstrat se non peccare.*] Quid si sit, se non tam graviter? DE JUSTIFICATIONE

Proinde servare se legem.] Sed annon apparet quod secundum quid?

Non sensui, qui legis capax non est.] At annon quatenus subditus rationi, una etiam cum ea subjicitur legi?

Peccatum esse potest, nisi in mente.] Annon peccatum esse potest ubi virtus? Virtus autem esse potest in parte irrationali. Tho. 1. 2^{m}. Q. 56. A. 4. c.

CAP. XII.

Col. 896. D. § At Kemnitius.

At Kemnitius confundit more suo duas quæstiones.] Falli hic Bellarminum probat Voss. Hist. Pela. p. 481.

DE JUSTIFICATIONE. LIBER V.

CAP. XVI.

Col. 960. D. § Ad tertium.

Illa verba 'quam reddet mihi justus judex' sint accipienda formaliter.] Hoc probandum est.

Col. 961. A. § Secundo, quia.

Quia supervacaneum esset illud 'justus judex.'] Non sequitur.

Col. 961. D. § Denique in aliis.

Non solum dixit, justum judicem esse Deum.] Quis negat? Sed justus judex potest ex liberalitate, &c. &c.

CAP. XVII.

Col. 961. D. § Contra vero.

Paulo post videbimus.] § Quinto vitæ. Et c. 18. § 2.

Col. 962. B. § Nobis media.

Non quidem quod sine pacto . . . non habeat opus bonum proportionem ad vitam æternam, sed quia non tenetur Deus acceptare ad illam mercedem opus bonum.] At si habet proportionem ad vitam æternam sine pacto, cur non tenetur Deus mercedem dare sine pacto?

Col. 963. A. § At vero ut.

Cælestis hæreditas et cæleste bravium . . . distinguerentur.] At quum non distinguuntur, annon tu frustra distinguis?

Col. 963. B. § Sed quanquam.

Unus tantum (*gradus cælestis gloriæ*) *debetur personæ jure adoptionis.*] Unde tantum unum deberi constabit adoptionis jure? Neque opinor

I JUSTIFICATIONE. in confesso apud omnes est, infantes statim a baptismo morientes omnes uno tantum eodemque gradu gloriae.

Col. 963. B. § Primo, vita.

Gratia mercedis pro gratia meritorum.] Ergo non ratione operis. Gratia et merces an implicant?

Inter gratiam et gratiam . . . magna similitudo et proportio est.] Potest esse similitudo ubi non est proportio: Annon?

Col. 963. C. § Secundo, vita.

Flumen laetificans civitatem Dei.] Annon haec metaphorica sunt?

Gratia Spiritus Sancti diffusa.] Sed num semper opus ex gratia?

Col. 963. C. § Tertio, vita.

Respondere labori diurno.] Certe: sed annon quaestio est an labor respondet denario?

Col. 963. C. § Quarto, gratia.

Gratia est semen gloriae.] Annon potest gratia esse proportionata interim ut opus ex ea non sit?

Col. 963. D. § Neque Durandi.

Potest indicare quod volumus.] Sed nescio an concludere.

Sic etiam caritas Dei merali meritoriaque virtute gloriam ipsam continet.] Potest forte continere, sed dubitatur an sic.

Col. 963. D. § Quinto, vita.

Igitur proportionem habent.] Annon potest esse proportio ubi non est partitas? ut § 3.

Col. 964. A. § Septimo, merita.

Non meremur . . . per infusum, quem ab Illo . . . recipimus.] Neutiquam quia infusus perfectus est, sed receptus est ad modum recipientis.

CAP. XVIII.

Col. 964. B. § Sed intelliguntur.

Intelliguntur illa omnia loca de meritis secundum substantiam operum, et a Spiritu Sancto et gratia profiscuntur.] Q. interim an sit aliqu meritum in substantia operis quod non a Spiritu Sancto sit, et gratia

Non aequum ad meritum ex condigno absolutum aequalitatem.] C. 17. [et infra.] § Respondeo, negari.

Col. 964. C. § Sed facilis.

Debet . . . solum ex promissione et dono suo.] Ergo non ex substa operis.

Fundamentum primum debiti divini . . . in Ejus promissione consis Sed secundum ubi legimus?

Nam omnis promissione non tenetur acceptare opus nostrum ad merced Quid? non ex condigno? quomodo ergo condignum?

DE JEJUNIO.

CAP. XIV.

Col. 1072. D. § Quod attinet.

Ex testimonio Irenæi, apud Eusebium.] Corrumpit textum hunc Bellarm. &c. Vedelius in Ignat. Epi. ad Philip. c. 3. p. 61. o. Et pp. 66. 68. DE JEJUNIO.

Col. 1076. C. § Ex hac autem.

Quomodo . . superstitiosa observatio dici potest quæ ab Apostolis instituta.] Annon potest superstitio aliqua adhærere? Etiamsi, &c. &c.

Col. 1077. A. § Sed objicit.

Loquitur enim S. Augustinus de præcepto Domini (sc. quibus diebus oporteat jejunare).] Vedelius in Ignat. ad Philip. Exer. 20. c. 5. p. 74.

CAP. XV.

Col. 1077. D. § Cæterum hæc.

Utuntur nomine quadragesimæ, cum jejunium Paschale commendant.] Vedelius in Ignat. ad Philip. Exer. 10. c. 3. p. 66. o.

Col. 1078. D. § Ad locum Socratis.

Codicem ejus corruptum habemus.] Defendit et exponit Socratem Vedelius in Ignat. ad Philip. Exer. 10. c. 3. p. 65.

CAP. XVI.

Col. 1082. A. § Septima ut.

Quam hæretici præcipue rident.] Calvi. 4. Instit. c. 12. § 20. Vedelius Exercita. 10. in Ignat. Ep. ad Philip. p. 56. c. 3.

Col. 1082. C. § Chrysostomus.

Exemplar dans, ut per illud armemur.] Non jejunii ejus, sed officii nostri, &c. &c. Vedelius in Ignat. ad Philip. Exerc. 10. c. 3. p. 57. o.

Col. 1083. B. § Ad quartum.

Non dixisse verbo, ut imitaremur.] Vedel. in Ignat. ad Philip. Exerc. 10. c. 3. p. 58.

CAP. XVII.

Col. 1084. B. § At si verum esset.

Oportuisset Christianos semper in Dominica jejunare.] Sed huic objectioni respondet Chemnit. Ib. par. 2. p. 125.

Col. 1085. C. § Posterior quæstio.

Auctor, qui certe antiquissimus est.] C. 23. § penult. [See Col. 1092. B.]

CAP. XVIII.

Col. 1086. C. § Sed respondendum est.

Exorti sunt enim illo tempore hæretici varii . . . ut . . refert Epiphanius . . . de Marcionistis, hæres. 42.] Num Marcion tempore Clementis et Ignatii?

CAP. XIX.

Col. 1088. C. § Quarta, ut sicut.

Sic haberemus jejunium aliquod singulis mensibus.] An quolibet 3^{tio} mense, est singulis mensibus?

Col. 1088. C. § Tres autem dies.

Ita jejunamus tribus diebus primi mensis pro mense primo, secundo, et tertio.] At sic si sit, cur una hebdomada duæ feriæ jejuniis dicatur sunt, et una tantum mensi?

CAP. XXIII.

Col. 1092. B. § Ex quo.

Antiquissimum esse, vel ex eo perspici potest, quod ab Alcuino, &c. citatur.] C. 17. § ult. [See above, Col. 1085. C.]

CAP. XXIV.

Col. 1097. A. § Denique quanta.

(*Epiphanius*) *Aërio vivente scripsit, &c.*] Hæres. 75. prin.

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